

Na
Ka Thiar
Ki
Longshuwa
(PROSE)



1984.

Acc. No. 10215/8.L
Class No 895.93. Thi
Author K. A. S
Title Na ka thiar ki long-
shuma

Acc. No. 10215/8.L
STATE CENTRAL LIBRARY
GOVERNMENT OF MEGHALAYA
S H I L L O N G

1. Books may be retained for a period not exceeding 15 days by members.
2. Books may be renewed on request at the discretion of the Librarian.
3. Dog-earing the pages of a book, marking or writing therein with ink or pencil, tearing or taking out its pages or otherwise damaging it, will constitute an injury to a book.
4. Any such injury to a book is a serious offence. Unless a borrower points out the injury at the time of borrowing the book he shall be required to replace the book or pay its price.

Help to keep the book fresh and clean



Ka Thiar

Ki Longshuwa

(Prose)

Ka Sienshon kaba nyngkong

1984

Lapynmih da ka Khasi Authors' Society

Lashon ha Scorpio Printers, Shillong

RECEIVED

**STATE OF KASHMIR
LIBRARY**

KI SKER

1 " <i>Ka Jingaikhmat</i> "	<i>Edrenei Chyne</i>	1
2. <i>Shano u Sejar u leit ?</i> (Vol. I, No. 2, July 1937)	<i>David Roy</i>	2—3
3. <i>Ka Literature</i> (Vols. I—III)	<i>Owen Rowie</i>	4—11
4. <i>Ka History jong ka jingsynshar</i> <i>ia ka Ri Khasi bad Jaintia</i> (Vol. I, No 2, July, 1937)	<i>T. Cajee</i>	12—28
5. <i>Ka jaka u Khasi ha ka pyrthet</i> (Vol. I, No.3, Oct 1937)	<i>David Roy</i>	29—38
6. <i>Ki Riti bad ki dustur jong ki Khasi</i> (Vols I—3)	<i>A.S. Khongphai</i>	39—45
7. <i>Kumno ha ka Ri ?</i> (Vol. I, No 4, Jany. 1930)	<i>David Roy</i>	46—49
8. <i>Khasi Hills</i> (Vol. 2, No. 5, April 1938)	<i>David Roy</i>	51—52
9. <i>The Rudiments of the Khasi Laws</i> <i>of Inheritance</i> (Vol. 2 No. 5, April 1938)	<i>C. Lyngdoh</i>	53—56
10. <i>Ka jinghikai ia ka mariang</i> (Vol. 2, No. 5, 1938)	<i>T. Cajee</i>	57—59
11. <i>Ka jingspel dak & ka Dikshoneri Khasi</i> (Vol. 2, No. 5, April, 1938)	<i>T. Cajee</i>	60—62
12. <i>Contact of Peoples</i> (Vol. II)	<i>David Roy</i>	63—70
13. <i>Ka thma Jaintia-Phareng</i> <i>Banyngkong eh (1774)</i> (Vol II, No. 4)	<i>T. Cajee</i>	71—73
14. <i>Khasi Religion</i> (Vol. 2 No. 4)	<i>David Roy</i>	74—79

[Ia ki jingthoh naduh 2 haduh 14 la sot na *Ka Syngkhong*
Jingtip]

"TIEN - LAMPHRANG

Ka Khasi Authors' Society sa shisien pat ka la lah, ban pynmih madan sa ia kane kawei ka kitab "Na ka Thiar Ki Longshuwa", ha kaba phin shem ia ki jingthoh barim, katba lah ban lum, kiba iadei bad ki nongthoh kiba mynshuwa. Kane ka kitab ka kynthup ha ka ia ki phang bapher ba la thoh da ki nongthoh bapher kiba iadei bad ka Culture, History, Literature bad kiwei.

Kum ban shu pynkynmaw, ka kitab "Na Ka Thiar Ki Longshuwa" kaba lapynmih ha ka snem 1981 ka kynthup tang ia ki poitri Khasi kiba rim, hynrei ha kane ka kynti la pynrung ha kane ka kitab ia ki jingthoh kiba iadei beit tang bad ka "Prose"

Kane ka kitab ka don 14 tylli ki lynnong, kaba nyngkong na *Ki Poitri Khasi* u Soso Tham, bad ia ki jingthoh kiba sah lasot na ka kot-khubor "Ka Syngkhong Jingtip". Khnang ban pynsuk ia ki samla shongskul hadien habud la pyni ha "ki sher" ia ki thymmei (Source) na kiba la shim ia kine ki jingthoh.

Ngi kyrmen skhem ba ki symboh jingtip ha kane ka kitab kin long ka jingiarap ia kito ki riew-wad-jingtip kiba pule ia ka khamtam eh ki samla shongskul ha ki jingpule ki jong ki.

Dated Shillong)
18th May, 1984)

Maurice G. Lyngdoh
Editor,
Khasi Authors' Society

KA JINGAIKHMAT

da u Edrenel Chyne

Ban pynpaw ia ka jingshisha bad ka jingitynnad kum ka mationg na kiei kiei kiba don ha ka marianq habar bad hapoh jong ngi, ba ka dohnud u briew ka lah ban bat ban long ka jingshai ia ka, ka long ka kam ka poetry. Ban thoh poetry ka donkam ban oon ka sap kaba pher. Nalor bun kiei kiei ruh ka shong ha kaba thain ia ka sur ki ktien, khnang ban pynpaw kyndiang ia ka jingitynnad ka jingmut; ka laid na ka shkor bad ka rung sha ka dohnud. Kumta haba pule ia ki poetry kiba bha ka ai jinghun bad jingtnge ia ka mynsiem kaba ngim ioh na kiwei pat ki jingpule. Dei tang kiei kiei kiba mih na ka dohnud kiba lah ban rung shata.

Ban thoh poetry ha ka ktien Khasi ka dei ban long kaba eh shibun namar (i) ka ktien hi ka long kaba khim eh, (ii) ym don lypa ki model, (iii) ka donkam ia u nongthoh ban da seng hi ia ki ain ka Khasi prosody. Hynrei khamtam namar ka dohnud ka ri ka dang ryngkhiang eh.

Nalor *Ki Phawer u Aesop*, kiba don la ka jingsammud bad ka dur, u Mr. Soso Tham mynta u la pynmih pat sa ki verse; hynrei um pat shon lut ia ki hangne. U la pylut da ki snem ha kaba iatalon bad ki Titan jong ki jingeh baroh: bad u la leh kumba ong uwei u nongthoh, - "The poet devotes himself heart and soul to the work; he alters this and that once, and again; he sees fresh aspect of the thing and alters all again; he writes and rewrites, getting deeper and deeper into the essential values of the thing all the time." Ha kane ka rukom u la iathain iapra ia ki bun wat.

La kine ki verse; ki la poi ne em ha ki rmiang bad ka syrngiew ka poetry, ki nongpule bad ka por kin iatal hi. Hynrei la ki long kumno kumno ruh nga dei ban ong ba la thoh ia ki ha ka ktien Khasi kaba paka tam ha kane ka aiom. Don bun ki jingshisha hangne ba ki briew ki dei ban nang. Ka jingthmu u nongthoh ka long khamtam eh na ka bynta ki khynnah, ban ring ia ki sha ka jingitynnad ka mariang ha la ka ktien bad ha la ka ri.

[Ba la shon ha *Ki Poetry Khasi* (1925) - 27.1.25 jong u Soso Tham]

SHANO U SAJAR U LEIT ?

Baroh-shi katta la bun tang ka ktien shu ong, bad ka pyrkhat khlem kam, hynrei mynta la sdang sa ka pyrshang pynlong, bad hamar kane ka lap sa ka sngew dei kloï lan, hynrei shisha ban sngap ia kito kiba la jiw mlien ia ka kam, ki sngeng ba haba ka jia jyllei eh ka por lap syrwet syriem bad ka rai kloï lan "ba hei kane la dei shane, bad thik dei kane" bunsien poi sha khlaw.

Shano U Sajar Myntri u leit ? Shaphang kane, shisien u trai shnong ka Ri Khadar Lyngdoh Nongpoh u ong sngap ngan iathuh-khana sa ma-nga. Mynba u Syiem Synteng u pan khyllung uwei uwei shi miet ban buh pynsyaïd ha ki kjat jong u Syiem haba u thiah mynmiet, la win jlang u khun u raiot. Buk ieng U Sajar Myntri bad ki bun spah kur na ri Synteng, sepngi ki iaïd haduh ban da poi ha ka wah bah Umiam. Ym tip shuh kumno yn leh. Mynmiet mih u 'seinbah u dem knep lyngknep na shiliang ha shiliang ka wah ba la shlei, bad kdain ka long ka lynti bah. Iaïd u paid U Sajar sha shiliang, bad nangta long ki paid Khadar Lyngdoh jong ka Hima Nongpoh. Katto katne na uta u paid ki kiew artet sha lum, u paid ba sah u saphriang sha sepngi. U Sajar rangbah shipai u tip ia ka sain pyrthei, um iaïd beit, um khwan ban kwah ia ka teh paid ha lade. Dei ban don da ki Siem ryngkat. Kumta pyrkhat uta u 'riewpyrkhat bad u ia lam ryngkat bad ki siem kynthei na ki Siem Syntene, u kit wallam ryngkat ryngkat sha Nongpoh, bad nangta u iaïd sha ki thain sepngi. Ki Nongpoh ki iathuh ba ia ka dula (duli) jong U Sajar ba u bah ia ki Siem Kynthei, bad ka wait kaba wah ha ka dieng, bad u kyniri nar, ki don ha kawei ka khlaw, bad ia kita ki la pyni ha uwei u Sahep.

Ban ym da bun ktien, k'ine ki jaïd ki poi sha ri dkhar ha ki pud ka ri Gauhati bad ki shong shato, nangta ki kiew artet pat, ki sdang sha ki thain Mawdem bad ha ki shnong bad ki it bad ia sin ia kita ki shnong. Ka It ka Hima Ri Khadsawphra. Kumta ki Siem lieh Khadsawphra ki ia sngew ba ki ia dei kur bad ki Siem Synteng bad ngi shem ia ki Khadar Lyngdoh Ri Nongpoh, bad ki Jirang Ri Mynnar ba ki ia kem ha ka ktien bad ha ka jingmut bad ki Pnar,

Kaei kaba ngi shem pat. Ki shala ki wan shong ha Pomshala na pdeng kita ki paid ba kiew artet. Ki riwtymmen dei U Khang, U Sahoi, U Khrang bad U Ben, ki nongseng ia ki Mustoh bad Shala. Kine ki Shala ki phet na Pomshala ka jaka hapoh tum Mawpat lam sepngi hajan Shillong, sha ka jaka kaba ha neng law lyngdoh Mylliem, bad nangta ki hiar shathie.

Kawei ar na ki sakhi ka pyni dak ba ki Pnar ia kiba ngi sin ki Synteng, ki long ki juh ki briew bad ki Khadar Lyngdoh Nongpoh bad ki briew ha ki thain Sepngi ka Ri Jirang Mynnar bad Khadsawphra, bad kito ki briew shathie sha Shala, Mustoh, Nongwar, ka ktien, ka jingriam, ki pynpaw shai.

Ka don ki daw kiba pynpaw ba ki Khasi baroh ki wan na Mihngi sha Sepngi, na Mihngi arsut lynter sha Sepngi, na Mihngi sha pdeng sha Sepngi, bad na M'hngi artet lynter sha Sepngi. Ki san shnong (paunch punjee) Jammang, Lyngkading, Tynriang, Umnuh-Tmar bad Nongiri, ki dei ki bynta ki Pnar ha ka mynsiem, ka rukom im rukom pyrkhat, ha ka rukom bishar khadar. Mano ba tip ia U Jymmang u khla ka wait, bad ia ki maw (megalithic stones) jong k. Ki tup ki pynap na tmier riat ka shnong Jymmang. Ym dei ki tup ba ki knieh na ri thor ka ri Shilot bad ki pynap bad siat kylla ia ki? Ki jingtei bad maw shong kai harud ka wah ba tuid shi Bitor Bui ki pynpaw ia ka snap u long shuwa.

Lada donkam, don bun ki sakhi ba pyni ba u Khasi u jaid na Mihngi sha Sepngi, U Sajar hi u jaid kumta bad kumta iathuh uwei u lok Mikir ha ri Synteng ia ka khana pateng, ia u paid ba u Sajar u, alam kat haduh ba lwit sei symphiah u rimet ba dem ha lynti ba jaid u paid U Sajar. Ia u paid bym kut naduh ba pam bhat ia ka dieng kait haduh ba sei khmuin pat ka dieng kait.

Kane bad kiwei ki sakhi ka long ba u Khasi bad u Pnar u long tang uwei u jaid bynriew, lada jiar na ka ktien ne ha ka kam kur kam kha, ne ha ka jingmut ia U Blei bad ia ka im ka iap: bad ka lynti jaid ka long kaba shai ba une u jaid bynriew u tur na Mihngi sha Sepngi.

Ia ka thymmei bad ka sdang, bad nangno ba wan u Khasi u Pnar, dei naneta haba sdang, ia hyndai hynthai u Khasi ia ka sngi u Khyndai na jrong bad u Hynriew na tbian bad ter ter ia ka shitom ka shijot haduh ba un da ingi shitom bad sah sa ka mynsiem. Kane pynban kumba nga ia thoh ha kane ka syngkhong Jingtip ka long ka ktien jingstad, ka tien sneng tien kraw, ban sah pateng kum ka jingkyntip ia uba lah ka pyrkhat.

Ha ka pyrhei don ar jaid ki briew. Don kiba ngeit ia lade ba ki mih na kpoh ka khyndew na Ramia, don kiwei pat kiba ngeit ba ki hiar lane ba ki nongsynshar jong ki la kumno-kumno ki hiar na Jrong. U Khasi pat u ong u Khyndai na jrong bad u Hynriew na tbian. Hangno bad kumno une u Khasi u leit ong kumne. Ka jingwad ban bud ia ki sangam ki sajah bad ka jinghikai bad rukom pyrkhat bastad jong ka jingtip, ki alam ia ngi sha ki bun kiei kiei.

Phin map na ka bynta ka por bad ka jaka, bad phim kwah ai lehse ba ngan ong bun ktien eh.

David Roy
10th. June 1937.

KA LITERATURE

— Owen Rowie

‘Kaei kane kaba ki ong ka Literature ?

I

Uwei u nongthoh uba la bud bad wad bniah ia ki jingthoh bad ki jingtrei jong kiwei pat ki nongihoh bad nongrwai u la pyrshang batai ia kane ka ktien da kumne. Ha kaba mynhyndai eh, ha kaba ym pat don ei ei satia ka jingtip shaphang ka jingthoh ne jingrwai, uwei u khynnah u la tem kawei ka pnar narud duriaw; haba u la ialehkai u la kum bat ia ka hajan ka shkor bad u la kyndit ban iohsngew hapoh kata ka pnar ia ki jingsawa bad ki sur kiha sngewtynnad shibun. Da kaba ryngkhat kumta uta u khynnah u la iohsngew ia ka jingrwai bathiang jong ka mariang baroh sawdong jong u, shalor bad shapoh, sha kadiang bad sha kamon.

Ka Literature ka sriem ia katei ka pnar—ka long kum ka jingtem kaba la pynbeit bha ia ki ksai ba ka jingim jong u briew bad ka mariang kan phalang na ka hala ki sur-ki sur kiba la pyniabiang kat ban pynthiang ia ki kum ka jingrwai bad jingkyndud kaba sngewtynnad bad sngewbang, kaba shoh bad kyntiew ia ka mynsiem jong ki briew shabar jong ki marwei-marwei ban phriang ialade halor ki lum bad ki madan jong ka jinglong bad jingim briew ha ka mariang kaba u briew u don. Ha kane ka rukom ka long kawei na kita ki jingstad kiba iapher (Arts) jong u briew kiba pynlong ia ka jingim jong u kaba myntoi bad kaba iakynjoh shaphrang ha ka jingsngewihuh bad ka jingroi ka jingmanbha. Ka long kata ka bynta jong ka jingstad kaba paw ha ki kot ki sla, ki kitab bad ki jingthoh kiba la-pateng-la-pateng naduh mynba u briew u dang sdang ban nang ban pynneh ha ki jingthoh-jingtar ia ki jingshem jong u haba u iaid lyngba ia ka jingim jong u ha kane ka pyrthei. Kita kiwei pat ki jaid jingstad da kiba u briew u pynsah pateng ia la ki jingshem bad ki jingsngew ki long ka Painting (Ka jingthaw bad thoh dur), ka Sculpture (Ka jingot ne saifi dur), ka Architecture (Ka jingtei ia ki jingtei) bad ka Music (Ka jingthaw sur jingrwai ne jingkyndud).

Haba shu kren kylluid, namarkata, ka Literature ka mut ki kot-ki-sla bad ki kitab ba la thoh bad la thaw naduh mynhyndai haduh mynta bad ki jingthoh kiba la thoh ha kita ki kot-ki-sla bad ki kitab. Ha kane ka jingmut ngi kynthup ia ki jingthoh baroh kiba don ha ka pyrthei shaphang kawei-pa-kawei ka jingwad jingstad jong u briew, lada ka long shaphang ka bneng bad ki khlur kiba don ha ka (Astronomy); ne shaphang ki jingiadei jong ki kynja met kawei bad kawei pat bad ki ain kiba synshar bad pyniaid ia ki (Physical Sciences); ne shaphang ka jinglong jong u briew ha ka pyrkhath-pyrdaiñ bad ka jingiadei jong ki mynsiem jong u bad kiei kiei kiba iakynduh bad u (Mental and Moral Sciences); ne wat shaphang kitei ki sawtylli ki jaid jingstad kiba la niew kyrteng haneng ruh kiba ha kajuha-ka kyrdan jinglong, jingtrei bad

jingthmu kum ma ka hi—ka Painting, Sculpture, Architecture bad Music; bad ym tang katta hynrei wat shaphang ia lade hi ruh kum ka Literature. Ia kine ki kot bad ki kitab kiba la thoh shaphang kine ki jingstad kiba iapher, namarkata, ngi khot ia ki kawei pa kawei, ka Literature ha la kata ka bynta shaphang jong kaba ka kren lada ka long ka Astronomy, ka Painting ne kano kano ka bynta jong ka jingwad-jingstad jong u briew. Kumta ha kane ka jingmut kaba kylluid kumne kane ka ktien "Literature" ka kynthup ia ka jingiohpateng bad ka nongtymmen jong u briew kaba naduh mynbarim eh ha ka jingsngew. jingtip, jingtbit, jingsngewthuh bad jingshemphang ia la ka jong ka jinglong briew ha ka pyrthei bad ia ka jingiadei parabriew, ka jingiadei bad ka mariang bad ka jingiadei bad u Blei. Kane ka la kynthup lut ia ki jingshem baroh jong ka jingim jinglong briew ha baroh ki bynta jong ka kat kumba la pynsah bad ai pateng ia ki ha ki jingthoh ha ki kot bad ki kitab kiba naduh mynbarim haduh mynta-mynne.

II

Hynrei, hadien ba ngi la iohi kattei ka don sa kawei pat ka jingmut jong kane ka ktien "Literature" kaba ngi lah ban ong ba ka long kaba kham bniah bad kaba kham pyrkhing. Ha kane ka jingmut kane ka ktien ka kynthup tang ia kita ki jingthoh kiba iathuh ia ka jingshem jong uwei ne katto-katne ki briew ha kano kano ka bynta jong ka jingim jong ki lane baroh shi lynter jong ka lada ka long ha ka rukom iathuh-khana, ne ha ka rukom jingrwai ne ha ka rukom ba la buh kum ban thaw dur ia kata ka bynta jong kata ka jingshem ne jingiakynduh jong ki ha ka dur jong ka Drama. Nalor kane ruh kane ka jingiathuh ne jingpynpaw ka long kaba shai kdar kat ban da long ba kita kiba pule ne iohi ia ka jingiadei jong ka kumba ka da ja ne kumba ka da pynsngew ia kita shaphang jong kiba iathuh ne pyni ha ka jingiathuhkhana, ka jingrwai, ne ka Drama. Ka jinglong kaba kongsan eh ha ka jingiathuh kumta bun ki 'riew pyrkhat bad ki nongthoh shaphang kane ki ong, ba ka dei ban long ha ka rukom kaba don bor ban ktah ia ka jingpyrkhat bad ia ka mynsiem jong ki shaphang ka jinglong-briew bad ban ai jingkyntu ia ki ha ka jingiashah ne sngewlem bad ka jinglong briew, ne hikai ia ki da ka jingshem jong kiwei ban nang kham kyntiew ia la ka jinglong sha ka ban nang kham bha bad nang kham janai.

III

Ka "Literature" namar kata ka iasnoh bad ka jingim jong ngi ki briew ha kane ka pyrthei. Ka pynpaw ia ka jingim jong u briew ha ki jingiadei jong u baroh bad ia ki jingsh sha bad kiei kiei baroh kiba sawdong jong u ha ka jingim ka met jong u, ka jingpyrkhat jong u bad ka mynsiem jong u, bad, kumba ia ong ha ka bynta kaba II haneng, ka buh dak ne pynpaw ia ka jingim ne jingpynkhih ia ka mynsiem jong u da kine kiei kiei baroh kiba sawdong jong u, shiban kumba ka shoh ha ka jingmut jong u nongthoh.

Ka jingdawa kaba nyngkong eh jong u nongbishar ne nongwadbniash shaphang jong ka te ka paw shai ba ka long kaba dei ban long kaba pynpaw ia ka jingshisha lada ka long kaei kaei ruh, lada ka long shaphang u briew ne lada ka long shaphang ka jinglong ka mariang. Ki drama u Shakespeare bad u Kalidasa, haba da niew kyrteng ia ki nongthoh drama kiba khrawtam jong ka pyrthei, ki long kiba iai sah bad pawnam haduh kane ka sngi namar ki long kiba shisha ha ka jingpynih jong ki ia ka dur ka jinglongbriew bad jingmut jingpyrkhat briew; ki pynpaw ia ka jingkhraw jingpyrkhat jong kitei ki nongthoh ha ka jingsngewthub jong ki ia ka jinglong ka jingmut-briew (Psychology); bad katba ka jinglong briew kam pat kylla ha ki jinglong tynrai jong ka kin iai long kiba iai thymmai barabor, namar uno uno u briew ne ka brew kiba pule ia ki kin iaisngew ia ki jingsngew kiba ki nongthoh ki kwah ban kysiew ha ki da kaba ktah ia ki jingsngew ba tynrai shaphang ka jingieit, ka jingsngewbha, ka jingsngewsih bad ka jingbitar. Ki briew baroh kin iasngewlem ia ka jinglui-lui jong ka Desdemona; kin iaisngewsih ia ka jingkyrkieh jong u Othello; kin iaisngewsarong ha la ka jinglong briew kaba lah ban kiew sha ka jingdonbor bad jingbha kum ka jong u Othello; kin iaisngewingkhong ia u Iago bad ki buit shet-shalai jong u. Kumta, katba ka jingthewdor ia ka jingleh-jingkam bad ka jinglong briew ka dang sah kumjuh u Shakespeare un dang neh bad ki drama jong u kin dang iailong ki mawkordor jong ka Literature jong ka pyrthei.

IV

Ka don ka jingiapher-jingmut hapdeng katto-katne ki nongpyrkhat shaphang kane kawei ka liang ha ka jingbishar ia ka Literature — kata shaphang kaba pynpaw ia ka jingim jong u briew ha ka pyrthei. Kiba bud ia kawei ka rukom pyrkhat ki ong ba ka dei ban long kum ka it-khmih kaba pynpaw janai ia ka jingim ha ki liang jong ka baroh bad ia baroh ki jingjia kiba shisha ha ka Kumba ngi tip baroh ki don ki jingshisha kiba ihtriem, kiba pyrshah ia ka jingmutdur jong ngi ia kiei-kiei kiba itynnad bad ba shongkhia ha ka jingim. Kum ia kine baroh, kita ki nongpyrkhat ki ong, dei ban pynpaw shai ia ki ha ka literature, kum ban ong noh, ha ka jinglyngkhuid jong ki baroh khlem da da shuh na ka bynta ka jingdonakor, namar ki ong, ki long ki jingshisha jong ka jingim. Kine ki ong ba ki pud ba ngi buh ia ka jinglongdonburom bad jinglongdonakor ki long kiba ngi shu thaw hi ma ngi ki briew bad n mar-kata kim don bynta satia ha ka literature kaba long ka itkhmih ha kaba ka jingim ka shat bad ka paw ne phalang pat.

Kiwei pat ki don kiba pyrkhat ba kam long satia ka kam jong ka Literature ban thad ia ka jinglongjot jong ka jingim briew, namar ba kata kan ym long satia ka jing'ei jingpynsan, ne jingpyn-itynnad ia ka jin im kaba dang iabeh shaphang. Kine ki ieng ha ka nongrim jong ka jingiakyngoh jong ka jinglongbriew ban nang-kiew khamshaneng ha kiei kiei baroh kiba bha, kiba ihtynnad bad

kiba donakor, ba ka jingim ka bym pyrshang ban ia kynjoh shata ka long ka jingim ka bym shym kham halor ia ka jingim jong ki mrad bad ka long pynban ka jingim kaba iap. Kane ka jingmut kumne shaphang ka Literature ka kdew beit sha kawei pat ka jinglong jong ka kaba long. ki dawa, kawei pat ka bynta kaba kongsan jong ka kam jong ka. Kata ka long, ba ka kam jong ka, Literature ka long ban pynpaw, hooid, ia ka jingim, hynrei pat ruh, ban shim jingring jingmut na kiei-kiei kiba ngi lohuh ba kin long ka, jingiarap ba ngin bishar hok ia u briew ha ka jinglong-briew jong u, kum uba mihkhmat na ka iaid ba long-briew baroh ha kylleng, ka pyrthei bad ba da kaba leh kumta ban lah ruh* ban nang pyni-tynnad bad nangpynjanai ia ka.

Haba bishar ha ka jingniewkor jong ka pyrthei ia ki jingthoh- kiba ka kheif kor imat ba kane ka jingpyrkhat kaba ar hangne ka long kaba idei bad hap nia Ki kot kiba khraw jong kane ka pyrthei ki long kiba iathuh shaphang ki briew kiba khraw ka mynsiem, kiba khraw ka jingpyrkhat, kiba ki jinglong babha baroh ki khlaif bha ha ki, kiba pynih ba ka jinglong briew ha la ka jinglong ba iathaii ka sngewbha bad ka sngewsih, ka jingitynnad bad ka jingishyrkhei, jinglong ba lehrai bad jinglong ba donakor donburom, ka don barabor ka jingitynnad ka jin iphieng, ka jingkordor ym tang ha ka sngewbha hynrei wat ha ka sngewsih ruh. Kumba ong ki Greek hyndai-ka drama kaba sngewsih ne kaba kut ha ka jingkut kaba pynsngewhun ne pynpait dohnud ia ngi kum ki nongpeit ka ka long kaba bha namar ka pynkhuid ia ka jinglong jong ngi na kiei kiei kiba kum kita kiba sngewsih ne kiba lam ia ngi sha ka jingkut kaba sngewsih ne byndonburom. Kumba u nong-aidawai u pynprie noh ia u nongpang ba ka jingsniew baroh kan mih noh shabar haba u pang bad ba ka jingpang kan mih noh ryngkat bad kata ka jingprie, kumta ruh kata ka drama ka pynkhuid ia ka jin long bad ia ka mynsiem jong ngi na kiei kiei kiba sniew bad ki bymitynnad. Hynrei wat kum kine ki drama ruh ki long barabor shaphang ka jingim jong ki briew kiba ha kiwei kiwei ki liang ngi lah ban kheif ba ki long ki riew radbah shisha ha ka jinglong briew, kiba ka jincim jong ki ka iasnoh bad ki jingjia kiba khraw ha ka jingiaid jong ka pyrthei bynriew, kiba teng teng ki long kum ka jingphai jong ka lynti-iaid sha lyndet jong kaba la dep tad kaba lam pat ia ka jingim sha ki jaka kiba thymmai ha kiba ka jingiohih baroh, ka jinglong baroh ka pher bak-lbak bad ka wallam ki jingmut, ki kam bad ki jingpynshong dor kiba thymmai ia ka jingim hi bad ia ki jingjia kiba ngi shem lynter jong ka.

Kumta nadeh ki por kiba hyndai eh imat ka jingmut jong ka pyrthei ka long ba ka Literature ka dei ban long kaba ai jingpyrkhat ia u briew ba un kynjoh kham shaneng ha ka jinglong jong u ban nang pynjlih ia ka lynti jong ka jingim bad ban nangpynitynnad ia ka; kum ban shu kren lyngkot kaba buh hakmat jong u ia ka jingkdew shaneng, ka "ideal" kaba kordor naka bynta ka jingsan jong ka jinglong mynsiem jong u.

U brier u pher na kiwei pat ki jingthaw, kata kat kum ka jingtip jong ngi ia ki mynta, ha kaba u pyrkhat shadien bad shakmat ryngkat bad ia kane kaba mynta, bad ba ka jingmut jingpyrkhat jong u ka iaibeh ban nangkyngjoh shaphrang ha ka jing-janai. U brier u don ka jingkwah ban nang kiew shuh kham sha neng ban khamjan sha ka jinglong ba janai bad ba kynja-blei. Wat u bym-ngeit Blei ruh um lah ban shu pyngkut noh ia la ka jingmut bad jing-thmu jong ka jingim ba kan shu iaineh tang ha kaba ka jiw long ne ha ka ba u shem ialade-ka don ka jingthrang ha ka mynsiem u brier ia ka jingitynnad, ka jingsuk bad ka jingbha — lynda kumta u brier un ym long satia u kynrad jong ka pyrthei haba ia nujor bad kiwei pat ki para jing'haw kiba don ha ka. Kane ka jingthrang jong ka mynsiem jong u kumne ka ialam ia u ba un pyrkhat jylliew ban wad bniah ia ka tynrai jong kine ki jinglong bad ban pynneh ia ki ha ka mynsiem jong u kum ki mawkyrdon ban nang kiew. Hangne te ka da don kawei pat ka bynta jong ka jinglong ne ka kam jong ka Literature; ka ri kyndong ha ki sla jong ki kot kiba kordor ia ki jingmut kiba iar bad ki jingpyrkhat kiba khraw.

Ha ka jingwad jong u brier ia ki jingjanai jong kitei ki jinglong da kaba u tuh ia la ka jong ka mynsiem bad ki jing-shem jong u ha la ka lynti-iaid ha la ka jingim u shem ki jingmut kiba iar bad kiba kordor kiba hikai ia u shaphang ka jingshisha bad ka jingjanai u shem ia ki ha ka jingsngewlem ha ka jingjynjar; u shem ia ki ha ka jingkyndeh ka mynsiem ha ka jingieit ia la kaba u la jied kynsai ba ka long kaba bhabriew tam ha la ka jingbishar; u shem ia ki ha ka jingitynnad bad ka jingphylla jong u phlang u bajyrngam. u syntiew uba iwbi, ka wah kaba rwai sngewbha katba ka tuid halor ki mawsiang, ki khur ha ka sahit breng, ka jingphuh samrykhie jong u khyllung, ka jingphyrnai jong ka step-phyrngap, ne ka jingthiang jong ka ngi kaba dangsep, ha ka jingmen jong ki sim kiba pah sngewbha, bad ba bun kiwei-kiwei pat ki jinglong-jingman kiba don baroh sawdong ia ngi ha kane ka pyrthei, shabar jong ngi, lane hapoh ka mynsiem jong ngi. Bad khamtam eh, ki jingmut bad ki jingpyrkhat kiba kordor tam jong u brier shaphang la ka jong ka jingim ki long haba u lyngngoh bad bishar ia ka jingmaian jong ka jinglong bad jingshong-jingsah ha kane ka pyrthei, ia la ka mynsiem ka ba iaikyndeh bad iaibeh ha ka jingiadei jong ka bad kane ka mariang kaba baroh sawdong bad ha ka jing-iaidei bad Uta Uba u shu sngew hi khlem da donkam ban hikai ia U, ba U long u Tynrai jong kiei-kiei baroh. Dei ha kane ka jingwad bniah jong u ia la ka mynsiem bad ia ka jing-maian kaba buhrieh ia u Nongthaw jong u na u kaba long ka jingmaian ka bakhrav tam eh, ba u brier u sei lut ia la ka jingsngew jong ka mynsiem jong u baroh. u pynshongdor ia kiei-kiei baroh bad u kynjoh ban beh sha ki jinglong kiba u sngew thuh ba ki long ki ba janai eh. Bad hangne, kumba ngi la iohi ha ka jingbishar ia ka Literature ha ka bynta kaba IV haneng, ka shong ka jingkhraw bad ka jing-kordor jong ki kot niam kiba khraw jong ka pyrthei, kum ka Bible

jong ki Jiw bad ki Vedas jong ki Hindu, bad kiwei - kiwei pat ki kot nam ha ka pyrthei, namar kine ki buh jingkybmaw ia ki jingmut kiba iar jong u briew ha ka jingwad jong u ia la ka mynsiem, ka jingbshar bad jingpeit jong u ia la ki jingshem-mynsiem bad ki jingshem ba jia h i ka doh jong u bad kiba ktah ia ka mynsiem jong u, bad ki jingwad jong u ia la U Nongthaw Uba ka doh kam lah ktah hynrei ka mynsiem ka mynjur ba u long U Nongbshar bad Nongpynshongdor ia kiei-kiei baroh.

Dei na kane ka daw ba ki Psalms ha ka Testament jong ki Jiw ia kiba la khambun na ngi ngi kham tip bha. ki long hapdeng ki kitab kiba khraw ha ka Literature jong ka pyrthei ba ki ban iailong kumta katba u briew um pat kot sha ka jingjanai bakynja-Blei bad ba u dang wad ia ka jingisynei, ka jingsngewlem, ka jingiarap bad jingiada na la U Nongthaw.

V

Ha ki bynta kiba sha khmat ha kane ka jingthoh shaphang Ka Literature la pyrshang ban pyni kaei Ka Literature. Ha ka bynta kaba I bad ka bynta kaba II nga la pyni ia ki ar tylli ki jingmut kiba kane ka ktien Literature ka kit.

Ha ka jingmut kaba kham kылuid ka kynthup ia ki kot ki sla bad ki kitab baroh ba la thoh bad la thaw naduh ba u briew u sdang ban buh jingkybmaw ia ki jingshem bad ki jingiohjingmut baroh shaphang ialade, shaphang Ka Mariang kaba sawdong jong u, shaphang U Blei, bad ka jingshem-mynsiem bad ka jingshoh-jingmut jong u shaphang kine baroh lai haduh u para briew bad u mrad, u jingthung jingtep, u syntiew-u skud, ka lum-ka-wah, ka pyrthei-ka-mariang baroh, ka suiñ sha jrong bad ka mei-ram-ew ha th'an bad U Blei U Trai Nongthaw ha ka pyrthei mynsiem ba maian.

Ha ka jingmut kaba kham pyrkhing jong ka, ka kynthup ia ki jingpynsah jingkybmaw ha ki jingthoh ha ki rukom jingruai, ki rukom iathuh khana ha kaba shu iathuh beit ne ha kaba da mut dur ia ka jingim ha ka rukom kaba kyrpang kaba ngi khot Ka Drama (ka Sawangka ba la jer kyrteng ha ka Artiki jong I Brother H. Elias ha kane ka Magazine jong U October 1937. Ka Poetri).

Ka long kaba eh shibun ban pyniapher hapdeng kitei ar tylli ki jingmut haba pyrkhath shaphang jong ka Literature, namar bunsien eh ngi shem ba ki iatab kawei sha kawei pat. Ha kane ka rukom don ki History jong ki hima bad ki jaid-bynriew kiba ha ka jingmut ba konesan jong ki ki long tang ki jingiathuh ter ter ia ki jingja hapdeng kino kino ki jaid bynriew lane ki hima, hynrei ki don pat ruh ha ki ka bor bad ka sap jong Ka Literature hi ha katei ka rukom pyrkhath kaba kham pyrkhing ba la pyni haneng. Ha kajuha ka rukom don ki jingken jong ki riaw-khrawpyrkhat ha ki

kam pynjaid hima-sima, kiba haba la lum ia ki ha ki jingthoh ki pynpaw ia ka jingwad bniah bad jingngam jylliew ha ka jinglong bad mynsiem briew kiba pynkup ha ki ia ka jinglong baroh jong kiwei pat ki jingthoh kiba pynlong ia ka Literature ha katei ka rukom pyrkhat kaba kham pyrkhing. Ha kane ka rukom don bun ki kitap bad ki jingthoh kiba la ha ka jingthmu jong ki ki long ha ka jingmut jong Ka Literature kaba kham kylluid, hynrei namar ka jingbang bad jingthiang jong ki bad ka jingbeit jong ki jingmut-jingpyrkhat kiba ki ai na ka bynta kiba pule kot baroh ki don hok ban dawa ban kynthup ia ki ruh hapoh katei ka jingmut kaba ar jong ka ktien Literature.

VI.

Ban ym da ia id jngai than eh, ngin ia peit ia ka Literature kumba ngi shem ia ka ha ka jingmut kaba kham pyrkhing jong ka.

Shua ban poi sha ka jingpyrkhat kaba kham bniah shaphang kane donkam ba ngin pyrkhat ia kawei pat ka bynta kaba long kaba donkam shibun eh, kata shaphang ka ktien ha kaba pynpaw ia ki jingmut-jingpyrkhat, lane ha kaba pynsah ne pynneh ia ki.

Kumba la batai lyngkot ha ka bynta kaba IV kane Ka Literature ka pynpaw ia ka jing ong-briew bad ia kiwei pat ki jinglong bad jingman baroh, ha ka pyrthei ba da iohi bad ba da ioh ktah ne ha ka pyrthei ba kynja mynsiem ba maian bym da lah ban iohi ne iohktah, ha ka jingiatyngkhuu jong ki bad ka mynsiem ne jinglong briew. Bad ha ka jingpynpaw jong ka kumne ruh ngi la ong ba kiba bun ki bishar ia ka da ka jingktah jong ka ia ka mynsiem u briew bad da ka jingpynkyntiew jong ka ia u ha kiei-kiei baroh. Te kumta khnang ba kan pyndep ia kata ka kam ne ka jingthmu jong ka, ka ktien, ka rukom buh ia ki ktien bad ki jingkren ka dei ban long kaba itynnad, kaba sngewshoh, kaba kit jingmut, kaba don dur bad ka bashai. Ki ktien baroh kiba ngi pyndonkam haba ngi kren ne thoh ne wat haba ngi kynnoh ia ki ruh, ki long kum ki dur kiba la shon lypa ha ka jingmut jong ngi, bad ngi tang shu iohsngew ne iohi ia kano kano ka ktien ka wan rah ha khmat jong ki khmat ka jingmut jongngi ia kata ka dur kaba ngi la mut dur lypa bad kaba long kum ka dur kaba ngi la wah ha ki kynroh jong ka kamra jong ka jingmut-jingpyrkhat jong ngi, lane hapoh ka jabieng jong ngi.

Kumta haba Ka Literature ka long kaba pynkyntiew ia ka mynsiem bad ka jinglong jongngi, ka dur ha kaba ka paw ne ki ktien ha kiba ka sah bad ka neh, ki dei ban long kiba shai, kiba itynnad, kiba shoh bad ki bym don ka jingsting-thew ha ki, namar lynda ki long kumta kata ka dur kaba kin wallam ha ka jingmut jong ngi kin ym long satia kiba iadei dor bad kata ka jingthmu ba shisha jong ka Literature. Kine kin long ruh kum ki jingsien ne jingdeng kiba pynitynnad bad pynphuh pynphieng ia ka.

VII.

Na kawei pat ka liang ne ka bynta, ngi shem ia ka Literature ba ki ar rukom ne dur kiba iapher eh kawei na kawei-kita ki long ka Prose bad ka Poetri, bad kine pat baroh ar ki paw khleh ha kawei pat ka rukom, kata ha ka Drama. Ka jingiapher hapdeng kine ar ki bynta ne ki dur jong ka ka long kaba da paw eh kdar, ba uba la nang ban pule baroh u iohi shisyndon ia ka.

Na ki jinglong jong ki hi ki nongthoh History ki ong ba Ka Poetri ka la wan shiwa bad ka Prose ka bud hadien. Ym lah ban da ong thikna ia kane hynrei na ki jingthoh kiba la shem baroh naduh hyndai ka jingpyrkhat jong u briew bad ka jingshem jong u baroh ka long kaba kham jylliew bad kaba khia namar ki jingmaian jong ka jingim hi, bad kumta tang kum kita ki la wan hiar pateng shaduh sha ngi mynta ha ki kot bad ki jingthoh barim eh. Kine ki la long mynnyngkong eh shaphang ki jingpyrkhat-blei jong u briew, bad ki la long shaphang ki jingiakren jong u briew bad U Blei bad kiwei pat ki bor kiba sawdong ia u kiba u ai ka dur-blei. Kumta ki jingkren ha ka jingknia, ka jingduai bad ka jingiaroh ia U Blei ki la long ki jingthoh kiba ne ngkong eh kiba wan hiar sha ngi na ka pyrthei hyndai: bad kine ki la wan hiar ha ka rukom ki jingrwai, kum ki *Slokas* ha ka Sanskrit.

Balei ba kine ki jingthoh barim eh kiba pynlong ia ka Literature ki wan paw kumne ha ka rukom jingrwai ngim lah ban rai da kaba thikna. Ka lah ban long lehse namar ba ka rukom briew hi ka long ba ia ki jingshem kiba khia ne jylliew ha ka mynsiem ju pynpaw ia ki ha ka jingkyndud, lada ka long kum ka jingrisa ne kum ka sur bynniaw. Kawei pat ka lah ban long lehse na ka jinglong jong ka kt.en briew hi, kaba ki bynta kiba kongsan eh jong ka ki long ka jingsawa bad ka jingkyndud ne accent (ka *Shnok* ba la jer I Brother Elias); bad ba namar ba ka jingaingu, ka jingkyndud, ka jingkyrpad bad ka jingduai jong u briew ka long sha U Blei ne uta uba u pynlongblei bad u buh ha ka kyrdan kaba kham halor ban ialade, u briew u la sngewdei ban buh dur ia ki ha ka rukom kabin pynshoh ia ka shkor bad ka jingmut bad ha ka rukom kaba idon-dur bha. Lane, ka lah ruh ban long ba namar u briew uba mynhyndai u la shem ba ka jingthew bad ka dur kaba da shai kdar bad kyrpang hi la ka jong ka jong kaba kham jem ban bat ne pynneh ha ka jingkyndud bad namar kata u la sngewdonkam ba kine ki jingkyndud bad ki jingsngew kiba shon ha ka jingmut jong u bad kiba u sngewdonkam ba kin sah pateng ha ki khun ki ksiew jong u ba ki dei ban long ha ka rukom jong ki jingrwai ne poetri.

Ka Histori jong ka Jingsynshar ia ka ri Khasi bad Jaintia

(Constitutional History of the Khasi and Jaintia Hills).

Da u Theodore Cajee, B Sc, BL.

Kane ka long ka jingthoh lyngkot ia ka Histori jong ka Jingsynshar ha kane ka ri jong ngi, bad ki nongpule kin ym khmih lynti ba ha kane kawei ka jingthoh u nongthoh u lah ban thoh bniah ia ka. Namarba wat lada shim beit tang ia ka Jingsynshar kaba don mynta ruh kane kawei ka jingthoh kam pat biang, te hynrei ban thoh ia ka Histori jong ka Jingsynshar ka mut ba dei ban shim bad ban iathuh ia ka rukom synshar baroh naduh basdang ne naduh ba ngi la tip haduh mynta Kane, lada thoh bniah, kan pynlong kawei ka ka kot ka bym rit shuh.

Kawei pat ka daw ka long namarba la ka ri Khasi Jaintia ka long kaba rit eh bad ka bym pat paw ei ei ha ka pyrthei, hynrei ka don pynban bun ki hima kiba don la ka jong ka jong ka rukom synshar. Nalor kata katba ki snem bad ki sni ki nang iaid, ki aifn bad ki rukom synshar ha kine ki hima ruh ki la nang kylla hi ter shiter. Namar kata ngan pyrshang ban ai tang ia ki khmat ne bynta kiba donkam eh, ia ka jingthoh bniah shaphang jong ki ngin sa ia iapeit ba kawei pat ka por.

Ki Ain synshar (Constitutional Law) : Ki Aifn synshar ha ka jingmut ki riewshai ngim don, namar ngim ju don aifn kiba la thoh; hynrei ngi ki Khasi ngi don la ki rukom synshar hima sima kiba long bad teh ia ngi kum ki aifn. bad kine ki long ki Ain Synshar. Kine naduh hyndai hynthai ki la don bad ki hiar pateng la pateng haduh ha ngi mynta, la ki la don shisha ki jingkylla hangne hangtai kat kum ka jingiaid ki por

Kiei kine ki Aifn Synshar bad kumno ki iapher na kiwei pat ki aifn? Ki aifn synshar ki iapher shibun na ki aifn bishar. Ha ki aifn bishar kam (admistrative law) phi iohi ia kaei ba la khang ia ki briew ban leh bad kumno yn leh lada kim koh-ngh; hynrei ha ki aifn synshar (Constitutional law) phi iohi kumno ki pynlong syiem, myntri, dorbar; katno ka bor jong ki bad kiwei kiwei ki kam kiba iadei bad ki nongpyniaid hima. Kawei ka iathuh ia ki kam ba ki nongpyniaid hima bad ki raiot ki dei ban leh bad kawei pat ka iathuh ia ka rukom synshar hima. Kawei ka iadei bad ka kam ka hima baroh kawei bad kawei pat ka iadei tang bad ki khlieh ka hima. Namar kata ka Histori ka Jings nshar ka long kaba iathuh tang ia ka khanatang jong ka jingsynshar ha ka hima bad ia ka bor jong ka. Ban pynshai bha ngin pynbynta ia ki por ha ki 3 bynta, namar dei ha kine ki por ba ki aifn synshar ha ri Khasi bad Jaintia ki don ka jingkylla ka bakhrav.

Ka Por I (1835) : Ki Aifn synshar shuwa ban wan ka Sorkar.

Ka Por II (1859) : Ki Aifn synshar haduh ka snem 1859.

Ka Por III (1877) ; Ki Aifn synshar kiba mynta.

Ka Por I.

Ki Ain synshar shuwa ban wan ka Sorkar 1835.

A. Ka jingseng ia ki hima

Baroh ki rukom synshar kiba la don shuwa ban wan ka Sorkar ki long kiba ngim lah ban tip bha shuh mynta bad kane ka long ka por ka badum eh ha ka history aiñ synshar jong ngi. La katta ruh, wat lada ngim tip bba shuh ia ka jingsdang, ngi lah ban ring jingmut na ka jinglong ki syiem bad ka hima ha ka 18 spah snem ba kiba kumno ki aiñ synshar ngi la don mynshuwa. Baroh ki riewstad aiñ kiba la pula bha bad peit bniah ia ki rukom synshar ki riew hyndai ki iohi ba ki hima ki sdang na ki ing, ki kur bad ki shnong. Ha ngi ki Khasi lei lei te ngi don shibun kane ka mynsiem, kur. Bunsien baroh shi kur ki iashong ha kawei ka jaka kaba bha ka rep ka riang, ka trei ka ktah, bad ynda la roi ki pynlong kawei ka shnong. Hangne katba dang sah tang shi kur hi, u kñi rangbah ne ka kiaw rangbah ki long ki nong-synshar ia ka dei ka lait bad ki nongpynsuk ia ka jingiakajia majia. Ha kane ka por ka snam ne ka jinglong kur ka long ka jingteh hima. Hadien kane, haba kiwei pat ki jait ki iohi ia ka jingbha jingbit jong kitei, ne ban lait ialade na ka jingialeh ne jingkulmar, ne ban kham bit ialade a ka iaid ka ieng, ka khai pateng, ki leit iashong lang ha katci ka shnong. Nangne ngi sa iohi ia ki shnong kiba don bun ki jait ne ki kur. Kine ynda ki iashong lang kim sngew lah ne bit khlem da don u ban synshar khadar ia ki bad nangne sa mih u rangbah jon, ki kur kiba khlaiñ eh uba ki ai ka bor synshar bad u synshar khadar kum u syiem ia ka hima, lang bad ka Dorbar ki kur ne ki jait kiba don ha kata ka shnong. Katba u nangkhlaiñ u nang pyniar pynheh ia la ka bor da kaba ioh pat sa kiwei ki shnong bad nangne mih ka hima. Ka bor jong u ka ia iaid kyrdan kat ka jingkhlaiñ jong u bad la pynrit ne pynheh ia ka kat kum ka jingbun ne khlain ki kur kiba don ha ka.

Ia katei ngi iohi wat ha ka khanatang jong ki Syiem Sohra haba ki hiar na Swer ban leit sha Sohra. Nyngkong eh ki mih 3 kur na Swer, ynda poi hajan Sohrarim ki la long 7 kur, bad ynda poi ha Sohra ki sa long haduh 12 kur. Kine ki Bakhrav, ryngkat bad u Syiem, ki long ka Dorbar hima kaba pyniaid ia ka it ka hima baroh kawei bad kaba bishar khadar ia ki kam ki jam kat kiba poi sha ka. Kane ka dei ka por jong ki syiem ialeh thma. Bun kiba ong ba ki syiem ha ri Khasi ki long na kiba duh jait ne poh jait namar ki dei ban bah ia ka hok ka pop jong ka hima baroh kawei. Ka long ka baeh ban pdiang ia kane haba ngi iohi nangtei ba kum uta u briew u dei ban long na ka jait ne kur kaba.

khlaif, bad haba ngi ioh sngew ba dei ma u uba ialam thma hyndai bad uba synshar khadar ia ka hima baroh kawei Ka lah ban mih kane ka jingong namarba haba ki kur kim lah iasuk ban ioh uwei na ki ne haba ym don uba khlaif bha ki thung ia uba kum uta ha kawei ne ar ki hima.

B. Ka jingsynshar hima

Mynta ngin iapeit ia ka por ba ngi la kham tip kaba long kum ka jingsdang jong ka histori ki Aif synshar jong ngi—kata ka ong hamar ka jingwan poi ki Phareng hangne. Haba ki Phareng ki wan poi nyngkong eh ki la lyngngoh shibun ban iohi ia ki hima Khasi kiba iakajia bad ialeh thma para syiem para hima, bad ia ka jingbymkheif brierw jong ki paidbah ia la ki jong ki syiem. U Mr. Robertson, u Commissioner hadien u Sahep David Scott, u ong kumne shaphang ki hima Khasi: "Among many peculiarities apparent in the form of Society and Government, existing among the Cossyas, the absence of any recognised organ of supreme power is very remarkable. The nation or horde presents the appearance of a congregation of little oligarchical republics, subject to no common superior, yet of which each member is amenable in some degree to the control of his confederates". (Hapdeng bun ki jingphylla kiba paw ha ka jinglong jong ka im lang sah lang bad ka jingsynshar kaba don hapdeng ki Khasi, ka jingbymdon jong kano kano ka bor ka bakhraw eh hano hano ka long ka baphylla. Ka jait bynriew baroh kawei ka pyni haba paw kum ka jingialang jong ki hima ba synshar da ki Bakhraw, ki bym don uno uba ha khlieh eh, hynrei kiba kawei pa kawei ka don katto katne hapoh ka jingsynshar jong kiba bun). Shiphew snem hadien kane u Sahep Yule pat u ong: "They show no very particular courtesy of bearing towards their Rajas. Indeed the latter do not seem to have much power". (Kim ju pyni kano kano ka jingleh burom bakyrpang ia la ki jong ki syiem. Ha ka jingshisha kine ki syiem imat kumba kim don bor ei ei).

Na kitei ki jingthoh haneng ngi iohi ba ki syiem Khasi kim donbor shibun. Ka dei ka Dorbar hima kaba don ka bor synshar bakhraw eh (sovereign power) bad kiei kiba pynlong ia kane ka Dorbar ngi lah ban iohi na ki ktien u Sahep Robertson haba u ong "oligarchical republics". Kine ki ktien ki mut ka jingsynshar kaba don u syiem, u lyngdoh, ki myntri, ki basan, bad ki rangbah shnong ne sordar. Kum ka Sohra ngi iohi u syiem bad ki 12 kur, ha Khyrim u syiem bad ki 6 lyngdoh; ha Nongkhlaw u syiem bad ki 5 kur, ha Maharam u syiem bad ki 5 lyngdoh; bad kumta ter ter kat kum ki aif ki dustur ka hima, Kine ki long ki Bakhraw (ruling class) ne nongsynshar. Ia kine ki myntri, lyngdoh, ne basan la thung da ki kur ki baheh eh hapoh ka hima bad man la ka jait ka bakhlain ka don la ki nongmihkhmat ha katei ka Dorbar. Katba nangiar ka hima bad nangioh thymmai ia kiwei ki shnong katei ka Dorbar ruh ka nangheh. U syiem um la leh ei ei khlem kane ka

Dorbar hima bad u ioh ia la ka bor baroh na ka. Kane ka Dorbar ka thung ne pynkheñ syiem, ka pynmih ki adong ki adit, ka mynjur ia ka jingthung myntri, lyngdoh ne basan jong ki kur, ka raj ialeh thma ne iasuk, bad ka bishar kut ia ki mukotduma baroh. Ki lyngdoh ka hima, namar ba ki pyndep ia ka niam ka rukom, ki long borabor kiba kham donbor ha ka bad la jied ia ki na ki kynsaj jong ka hima. Kam lah ban long, kumba don kiba ong ba man la u rangbah ne shynrang ki don ha kane ka Dorbar hima. Dei tang ha ka jingrai bishar ba ka long kumta bad ka dorbar bishar ka iapher na ka Dorbar hima ba synshar. Kitei ki lyngdoh, myntri, basan bad rangbah shnong ki sah baroh shirta katba ki kur ki dang pynsah ia ki.

K. Ka jingthung syiem thung myntri.

Ia ki syiem la tyrwa da ki lyngdoh bad la thung da ka Dorbar hima na kawei ka jait kaba dei ka jait syiem. Lait na Nongkrem, ka jinghiar pateng ka long kumne: lada iap u syiem u para jong u u dei ban long; lada ym don u para u pyrsa rangbah u dei ban long; lada ym don pyrsa u pyrsa-ksiew rangbah u dei ban long; lada ym don kitei, ki para ar kmie trai ki dei ban long; lada ym don kitei baroh, kiwei pat ki rangbah kiba shipara ar kmie ki dei ban long kat kum ka jingiajan jong ki. Ki pyrsa ki ban long syiem ki dei ban long ki khun ka hynmen ne para nyngkong, bad lada ka hynmen ne para nyngkong kam don khun shynrang, ki khun shynrang jong ka babud ki dei ban long. Ha Khyrim ka don ka Syiem Sad kaba la thung da ka Dorbar hima bad ki syiem ki long tang ki shynrang na ka ing jong ka. Ka jinglong Syiem Sad ka hiar ha ka khun nyngkong jong ka, hynrei lada kam don khun ne ksiew ka ka leit ha ka para jong ka ka baheh eh.

Ia ki lyngdoh, basan, myntri, la thung da ki kur bakongsan ha ka hima bad kine ki long barabor ki kñi rangbah kiba shluç bad nangsadthma bad kiba tip ia ka im ka iap ki kur. Lehse kine ki la ju ialam ia ki ha ki thma bad pyni ialade ba ki long ki bashlur bad ki banang bha ha ka nia ka jutang

D. Ka jingpynbynta ia ki hima.

Ha man la ka hima ka don bun ki shnong bad ha man la ka shnong ka don la ki lyngdoh, basan, ne rangbah shnong kiba synshar khadar ia ki katkum la ka bor bad kane ka bor ka shong ha ka jingbun, jingkhlañ bad jingshlur ki jait kiba don ha ka. Ka heh haba ki khlañ bad ki bun, ka rit haba ki tlot bad ki khyndiat. Ka jingpynbynta ia ka hima kam da long ka bathikna eh, bad teng terg u syiem bad ka Dorbar ki ai bor ia u para u pyrsa ba ki khot syiem khynnah ban peit katto katne na ka hima. Na kane ka mih bunsien ka jingiapait hima hapdeng u kñi bad u pyrsa kum ka hima Khyrim bad Myl'iem bad ka hima Sohra bad Mawsmat. Teng teng pat katto katne na ki shnong bamarjan

ki iadon lang hapoh uwei u basan ne ka raid dorbar. Katno ka bor jong kine ki lyngdoh, basan, ne dorbar raid ka shong ha la ka jong ka jong ka hima, tang ba man ka shnong ne ka raid ka don la ka dorbar ka ban rai bad pyniaid ia la ki kam ki jam kiba iadei hapoh shnong Haba kim lah shuh te ki la leit sha u syiem bad ka Dorbar hima.

E. Ka jingpyniaid ia ka kam bishar.

Ia ki kam mokotduma baroh ki bishar ha ki dorbar shnong, haba kim lah shuh ban pyniabha iasuk da ka ktien ka nia. Haba ki pynlong ia kane ka dorbar ki da khang shnong khmat rangbah bad ki ialum ialang ha ka jaka kaba la don lpa ki maw lynekdiap ba kin iashong shipyllun. Baroh arliang ki mamla haba la poi ha ka bishar ki iabuh la ki jong ki riwesaïd bad u syiem ne lyngdoh, u basan ne rangbah shnong (sordar) u long kum u nongbishar bad ki rangbah jong ka shnong baroh kum ki nongiarap bishar (jury) na kiba u nongbishar u pan jingmut shwa ban rai bad u rai kat kum ka jingiamynjur jong ki. Ia kane ngi lah ban iohi na ki ktien haba u ai ka rai bad u ong "kumta mo khynraw" Haba ki arliang mamla ki iakhlain bha ha ki sakhi satar haduh bym lah pynsabut da kumno kumno ruh bad ym sngew lah shuh ban rai da kano kano ka rukom, u syiem ha ka bakhatduh u shim da ka jingbishar blei-kata da ka Jjiangam um. Ia ki kam ba ki la pyndep ha la ki shnong ki iaid ne ia kito ba kim lah pyndep ki phah sha u syiem bad ka Dorbar hima. Haduh katno ka bor u syiem bad ka Dorbar bad kumno kane ka iadei bad ka bor ki lyngdoh, basan, ne sordar ha ki shnong, man la ka hima bad ki shnong ki iadon la ki jong ki jong ki aifi ne dustur

Ka ri Jaintia—Katei haneng ka long ka rukom synshar ha ri Khasi bad ha ri Jaintia ruh kam shym da iapher eh ha ri lum. Ha ri dkhar u syiem Jaintia u synshar kum ki syiem dkhar baroh, hynrei ha ri lum pat u synshar kum u Khasi. Ia ka ri Jaintia la pyniabynta ha ki 12 bynta kiba don hapoh ki khatar doloi bad ia ki doloi la iarap da ki pator, ki lyngdoh bad ki rangbah shnong. Ia ki doloi la thung na kawei ka jait, lehse ha ka banyng-kong na ka jait ka bakhlain eh, bad ki synshar katba ki dang im lane katba dang shah u syiem. Ki don ka bor ban bishar baroh ki mokotduma lait sa tang katto katne kiba dei ban phah sha u syiem bad ka Dorbar. U pator u long u nongiarap jong u doloi bad u leh doloi haba um don, bad ha ka por hyndai ki doloi ki jah bun bnai sha Jaintiapur. Nalor kitei ka don sa ka dorbar ki rangbah shnong kaba ka bor jong ka ka iapher kat kum ka jingkhlain jong ki. Haba kim kh'ain ki shu long tang ki nongia ai-jingmut ia u doloi, hynrei haba ki khlain ki lah wat ban pynkheifi ia ka jingleh jong u. Baroh kine ki long hapoh u Raja u ba ki leit ngu syiem da uwei u blang sha Jaintiapur. Hynrei ka bor u Raja ka shu long tang ka nam namar ha ka jingshisha um lah leh ei ei ia la ki khun ha ri lum khlem ka jingiamynjur ka Dorbar hima. Ha kane ka Dorbar ki don ki lyngskor bad ki doloi bad dei kane ka Dorbar kaba don ka bor synshar bakhraw eh.

G. *Ka ain khyndew bad ka khajna*

Ha ri Khasi bad Jaintia ki brierw baroh ki don la ki ri kynti kiba ki trai ki lah ban leh katba mon, bad ki ri raid kiba dei ki khyndew shnong. Ia ki ri raid ki brierw ne ki syiem ki bakhrav kim lah ban die ne ai wai, hynrei baroh u khun u hajar uba shong hapoh ka shnong ka raid u lah ban bam ban rep ha ki khlem da siew eiei. Ki long ki khyndew kiba la buh khnang na ka bynta ki shnong bad ka hima, bad ngi iohi ba kine ki long kiba donkam eh ia ka jingim u Khasi. Nalor kine don pat sa ki khyndew ba la ai ia ki Syiem ne ki Bakhrav ban bam kiba ki khot ki ri bam syiem, U Col. Lister u political agent banyngkong eh u ong: "A tax on land is unknown amongst the Khasis. The revenues of the Chiefs are derived from judicial fines and tolls levied on all goods in the markets of their villages. Land is entirely the property of the Khasis and is held either by individuals or families. Estates are attached to certain office amongst them. The sale of land is common" (Ym ju don khajna khyndew hapdeng ki Khasi. Ka jingioh jong ki syiem ka long na ka kuna ka kait bad ka khrong ka dan ha ki iew kiba don ha la shnong. Ka khyndew baroh kawei ka long ka mal jong ki Khasi bad la bat ia ka da ki brierw hi marwei marwei lane da ki kur. Don ruh ki khyndew kiba la bat da ki Bakhrav na kabynta ki kam jong ki. Ka jingdie khyndew ka don kyrhai). Na kane ka jingthoh ngi iohi shai kdar ia ka aiñ khyndew bad ka jingshim khajna ha ri Khasi.

Ka por II

KI AIN SYNSHAR HADUH KA SNEM 1859.

A. *Ka jingsynshar u Political Agent (1835 - 1853).*

Ha u 'nai Rymphang (February) 1835, la kumba 102 snem mynta, u Col. Lister, u rangbah jong ki shipai kiba jop ia ka ri Khasi, u la shimti ia ka kam Agent ha Sohra ban peit ia ka ri Khasi baroh kawei bad ka bor synshar bakhrav eh (sovereign power) ka la kyila na ki syiem Khasi bad ki Dorbar hima sha ka Sorkar Bahadur. Khyndiat bnai hadien kane ka Sorkar ka la shim sa ia ka hima Jaintia baroh kawei, ia ka ri lum ka pyniasoh bad ka ri Khasi hapoh u Political Agent, bad ia ka ri thor ka ai sha Sylhet bad Assam.

(1) *Ka bor u Agent kum u nongsynshar:* Ha ki jingbthah ba ka Sorkar na Calcutta ka ai ia u Col. Lister ka ong: "In those villages which have become ours by right of conquest and form the jurisdiction of the Agency, as little interference as possible should be exercised. Those villages which retained their independence, and which have been restored to their former Chiefs are only to be interfered politically". (Ha kito ki shnong kiba dei

hok ki jong ngi da ka jingjop bad kiba dei hapoh ka jingsynshar hi u Agent, dei ban synshar khlem da iamushlia than eh. Ha kito pat ki shnong kiba dang bat hi ia la ka jinglatluit, ne kito kiba ngi la ai biang na la ki syiem, dei ban mushlia tang haba donkam eh ha ka kam sañ hima sima.)

(2) *Ka bor u Agent kum u nongbishar* : U lah ban daiñ kuna haduh 500 tyngka, bad set phatok haduh arsnem haba u bishar hi. Haba u bishar lang bad ki Bakhrav u lah ban set phatok haduh 5 snem. Ha baroh ki mokotduma ki bahch bad ki bujur ban ia kitei haneng u dei ban phah sha ka ing shari u nongbishar ha Sylhet (Sudder Court). Kane kajuha ka ing-shari ka lah, ynda ka peit ne lada don ba kyrpad, ban bishar biang ia ki jingrai jong u ha ki mokotduma diwani (civil).

Da ka Ain VI jong ka snem 1835, ia u Agent la buh hapoh ka jingpyniaid bad jingpeit jong ka Sudder Dewani bad Nizamut Adalats ki ing-shari heh ha Calcutta ha baroh ki mokotduma.

Ia u nongiarap ia u Agent la ai bor ba un daiñ kuna 200 tyngka bad set phatok shisnem.

(b) *Ka jingsynshar hima*

(1) *Ki hima Sorkar* Ki jaka Sorkar ha kane ka por kiba don hapoh ka jingsynshar u Agent ki long-ka Steshon Sohra, ka Mawmluh, ka Mawsmal, bad ka Sohbar ha ri Khasi, bad ka ri Jaintia baroh kawei. Ia ka Steshon Sohra ka Sorkar ka la ioh da kaba iaplie jaka sha Majai bad u Dewan Sing Syiem Sohra; ia ka Mawmluh bad ka Mawsmal ka shim namarba ka la jop ia ki; bad ia ka Sohbar da ka jingiateg kular ynda la jop.

Ha ri Khasi : Kitei ki 4 shnong ha ri Khasi ki don la ki Sordar ne rangbah shnong kiba lah ban peit bad bishar ia ki mokotduma rit bad lah ban apil na ki sha u Agent ha Sohra. Baroh kiwei pat ki mokotduma kiba heh ki leit beit sha u Agent. Kan long kaba sngewlyngngoh ia kiba mynta ban tip ba naduh ka snem 1835, kata 18 snem, ym don tang kawei ruh ka apil na ka jingrai ki Sordar.

Ha ri Jaintia : La don 23 ngut ki Sordar bad Doloï kiba peit bad synshar ia ka ri Jaintia. Kine ki lah ban peit bad bishar ia ki mokotduma rit baroh bad lah ban apil na ki sha u Agent.

Mynshwa eh ka Sorkar ka la shah ia ki Doloï bad Sordar ban bishar ia ki kam baroh, lait na kaba iap briew; hynrei naduh ka snem 1841, ka la shah sa tang ia ki mukotduma kiba haduh 50 tyngka, bad kam shah bishar shuh ia ki kam kiba ki briew ki don jingiadei eiei bad ki Doloï. Ia ki Doloï ruh mynshwa la thung man la ka snem, hynrei naduh ka snem 1850, u Agent u la ai bor ia ki ba kin long haduh 3 snem. Hadien 3 snem ki paidbah ki lah ban jied da ujuh ne uwei pat.

(2) *Ki hima trai ri* : Kine ki don 24 tylli ; 20 na ki kiba iateh kular bad ka Sorkar bad 4 tylli - ka Khyrim, Nongspung, Nongstoin, bad Langrin kim don jingiateh eiei. Na ki 20 tylli ki hima iateh kular ka Sohra ka don la ka jingiateh kaba pher na kiwei pat. Ha kiwei pat ki 19 tylli, ki syiem ki buh ialade hapoh ka jingpyniaid ka Sorkar bad ki lah ban bishar baroh ki mokotduma lait na kiba ia iap briew, lada kita ki jia hapdeng ki briew jong ki hi. Ia ki mokotduma kiba iadei bad ki nongwei, ne ki raioi Sorkar, ne ki briew jong uwei pat u syiem ka Sorkar ka dei ban bishar. (Ha ka jingshisha tang 15 ki iateh kular bad kiwei ki leh kumba la iateh).

Ha ki 5 tylli pat ki hima — ka Sohra kaba da iateh kular bad kitei haneng ki bym shym iateh eiei, ki syiem bad ka Dorbar hima ki lah ban bishar lut ia ki mokotduma baroh kiba don hapdeng ki briew jong ki hi. Ia kiba iadei bad ki nongwei ne ki briew jong uwei pat u syiem ki dei ban shah bishar ha ka Sorkar.

(k). *Ka jingshim khajna.*

Kane ka sah kumjuh hi kumba mynshuwa, ym ju don khajna khyndew eiei ha ri Khasi bad Jaintia, bad ki syiem, ki dolo, bad sordar ki bam na ka khrong ka dan naiew na hat, bad ka kuna ka kait na ki jingbishar. U Col. Lister u ong: "The tolls are levied per load or according to the articles, one pice each man's load and 3 dumrees each woman's load seem to be the maximum. and half the same the minimum rate". (Ia ka khrong la shim na ka shi kit ne kat kum ki tiar ba kit, shi peisa shi kit rangbah bad 3 dumri shi kit kynthei ka baheh eh, bad marshiteng na kata ka long ka barit eh).

Ka khajna Sorkar : Na ki hima Sorkar ha ri Khasi kam shim khajna khyndew eiei. Ka shim tang ka bai pata kynja bad aphin ha Steshon Sohra Rs. 135-49 ; ka bai wai jaka thaw ing ha Steshon Sohra Rs. 94. Na ri Jaintia ruh kam shim khajna khyndew eiei. Ka shim tang ka bai wai ia ka par dewiong Lakadong Rs. 250, bad ka jingdie ia ki blang ai nguh syiem ki dolo Rs. 34-3-8.

(d) *Ka jingbishar.*

Ha ki hima trai ri ha ri Khasi ka jingbishar ka long kumjuh hi kumba mynshwa, hynrei ha ri Jaintia u Rev. Lewis u ong ba ka long kaba slem, ba lut, bad ba pynshitom beii. Ia baroh ki mokotduma ki dei ban phah shwa ha u Lyngdoh, na u ki apil sha u Pator, na u Pator sha u Dolo bad na u Dolo sha u Agent. Kane ka pynmih ka jingslem bad shitom ka bakhraw bad baroh ki paidbah ki ud. Ka ingshari u Agent ha Sohra ka long ka bym don jingshanah namar ka jingiadei jong u bad u pyrsa kurim badonbor bad don spah, u Harry Inglis. U Mr. Mills u ong : "I am constrained to add that the Cherra Court have lost the entire confidence of the people". Haba u wan ha Sohra u la shem shibun ki jingthoh na ki Phareng, dkhar bad Khasi pyrshah ka ingshari u Agent ha Sohra.

B. Ka jingtohkit u Mr. Mills.

Ha ka snem 1853, u Mr. A.J.M. Mills, u nongbishar na Calcutta, da ka hukum u Lat na Bengal, u la wan sha Sohra ban tohkit ia ka jingsynshar ia ka ri Khasi bad Jaintia kaba la don baroh shi katta. Ia ka jingshem jong u ngi la iohi katto katne haneng, bad u ong ruh ba ka aiñ kaba synshar ia ka ri Jaintia ka long ka bym don nongrim eiei. U Lord Dalhousie, ynda u la pule ia ka report bad buh kawei ka jingkynthoh, u la rai jingmut kumne:

(1) Ba ia ka jingkulmar bad bymthikna ki aiñ kiba pyni ia ka jingiadei ki syiem, ki sordar, bad ka Sorkar dei ban da pynbna da ka aiñ ka bathikna.

(2) Ba u Agent un leit tohkit ia ki riti bad dustur bishar sha Jowai bad ban thaw ki rul kiban iadei bad ka ri bad kiban pyniaid beit ia ka kam bishar khadar.

(3) Ba ia ki 5 hima un iehnoh hi kumjuh kumba la don ha ka jingiateh kular bad ka Sohra, bad ha ki 19 hima ruh kin sah hi kumjuh tang ban da buh thikna da ka rul.

(4) Ba um kwah ban shim khajna ne nguh syiem na ki syiem Khasi, wat la shisha ka jingsuk bad jingiada jong ka Sorkar na ki jingialeh jong ki ka dawa ia kata.

(5) Ba ki hima Sorkar ha ri Khasi bad Jaintia ki dei hok ban siew khajna wat lada tang katba ki ai ia la ki syiem mynshwa bad ki lah hi ruh ban siew, tang ba u Agent un da leit tohkit ha kano ka rukom yn buh khajna ka ban bit ban pynshong dor bad ban lum.

Ha ka jingkynthoh jong u u ong ba ym don aiñ bad tang khyn-diat eh ka hok. (There is no law and as little justice). Nalor kata u ong ruh ba ka babha eh ban pynduna noh ia ka jingsniew bad jingleh than kiba don ha ri Khasi bad Jaintia ka long ban pynduna noh ia ka bor u Agent bad ban pynkynriah noh ia u Lt.Cave u nongiaráp jong u. U ong ruh ba ka badei eh ka long ban buh ia ka ri Khasi bad Jaintia hapoh u Commissioner jong ka Assam kumba leh ia ka Garo bad Cachar.

K. Ka jingsynshar u Principal Assistant Commissioner (1854-1859).

Da ka hukum u Lat na Bengal ia ka ri Khasi bad Jaintia la buh noh hapoh u Commissioner ka Assam bad u Mr. C.K. Hudson u la wan long Principal Assistant Commissioner nyngkong eh ha ka 10 tarik Iaiong 1854.

(a) *Ka bor jong u Assistant Commissioner.*

Kum u nongsynshar : Ha ki mokotduma hima bad khajna ki barit u bishar hi ma u, hynrei ia ka jingbuh khajna khyndew, ka jingiaknieh hima para syiem, bad kiwei kiwei ki kam kiba ju leh u Agent mynshwa u shu tohkit bad report sha u Agent jong u Lat Rangbah bad u Commissioner ba un rai. Baroh ki apil ki leit sha u Agent u Lat Rangbah bad u Commissioner.

Kum u nongbishar : Ha baroh ki mokotduma u donbor kat u Senior Assistant Commissioner kumba la buh ha ki Assam rules. U shim lut bad u rai ia baroh ki mokotduma diwani kiba la wan rah ha ingshari jong u bad u pdiang ki apil na ki hima Sorkar baroh Kum u nongbishar u don ka bor halor ki pulit bad u bishar nyngkong ia ki mokotduma phujdari ki badei hapoh ka bor jong u, hynrei ia ki bajur eh kiba u bishar lang bad ki rangbah, u pyntip sha u Deputy Commissioner. Baroh ki apil ki leit sha u Deputy Commissioner.

Ia ka jingbymbeit ki aifi ha ka por u Political Agent la pynbeit da kaba shim bad kaba tuh ia ka ri hapoh u Commissioner jong ka Assam.

(b) *Ka jingsynshar hima.*

(1) *Ki hima trai ri :* Kine ki don 25 tylli kumba ngi don mynta bad ki long kumjuh ha ka bor synshar kum ha ka por u Political Agent.

(2) *Ki hima Sorkar :* Kine ruh ki don 4 tylli ha ri Khasi bad ki long kumjuh kum ha ka por u Political Agent.

Ha ri Jaintia ki don 19 ilaka; 15 na ki hapoh ki doloï bad 4 na ki hapoh 13 ngut ki sordar. Ia ki doloï ki thung kum mynshwa hi, hynrei ki sordar ki dawa da ka jinghiar pateng bad ha ki jaka jong ki ym don pator ne lyngdoh.

(k) *Ka jingthung syiem.*

Ia ki syiem jong ki hima trai ri la ju kheifi ba, ki hiar pateng kumba long mynshwa, lait noh na Shella bad Mawlong Ia ka jingthung syiem la report sha u Asst. Commissioner da ki nongialeh, ki myniri, bad ki lyngdoh ne basan, hynrei tang ia ka jingthung syiem ha Sohra te da report sha ka Sorkar India.

Ka rukom jong u Asst. Commissioner ha ki hima iateh kular ka long ban phah ia u nongialeh ban pyni ba u dei hok ban long syiem, haba u la hun, u pynmih ka jingpynbna ha ki khun ki hajar ba ki don jingujor ne em. Lada ki ujur u pynlong da ka election bad uba ioh bun briew u long syiem. Ia uba la jied ne u bym don ba ujur u Asst. Commissioner u pynskem. Ka apil ia ka jingrai jong u ka leit sha u Agent. N.E. Frontier; hynrei ym shym don kawei ruh ka jingialeh syiem ha ka por u Mr. Hudson.

Ha ka snem 1857, haba u Mr. Allen u la wan pòi ha Sohra, u la shem ba ka don ka jingkulmar ka bakhraw hapdeng ki Myntri bad u Syiem Sohra. Hadien ka jingiap u Suba Sing (1856), u Ram Sing u pyrsa rangbah jong u u la iathuh ia u Asst. Commissioner ba u la kiew khet, bad ynda la report sha ka Sorkar, u Lat Rangbah u la pynskhem ia u. Ha ka jingshisha ia u Ram Sing ym shym la thung da ki 12 kur, kiba don ka bor thung syiem kat kum ka riti ka hima Sohra; bad na kane ka daw bun ki rangbah ki bym treh khein syiem ia u. Ynda u Mr. Allen u la pynshisha da ka jingthoh ba ka Sorkar kan ym khein shuh kum ia ka jingthung syiem ia u Ram Sing hynrei ba hadien habud kan bat thik ia ka dustur ka riti jong ki barim, ki 12 kur bad u syiem ki sa iasuk.

Ha Shela u shem ba ka don jingkulmar ka bakhraw hapdeng ki 6 Wadar ki 12 shnong, bad ki 5 shnong Ynda u la tokit bha u thoh sha ka Sorkar ba ki 3 ngut ki Wadar kiba mih bujli ia u Somen, bad u Behai uba mih bujli ia u Ksan ki long kiba la thung khlem ain khlem ka jingmynjur ki paidbah bad pyrshah ka riti ka hima Shela. U ong ruh ba un shah ia ki paidbah ba kin jied noh kat kum ka riti hyndai 2 ngut ki Wadar ha ka jaka kitei kiba la iap bad ban buh noh ia ka jingthung Wadar kum ka jingthung Doloi ha Jaintia shisien man la ka 3 snem. Ia ki 5 shnong u tyrwa ban pyllait noh na ka jingsynshar ki Wadar bad ba kin ioh noh la ki Sordar kum mynshuwa.

(d) Ka jingshim khajna

Ha ki hima trai ri Khasi ym don jingshim khajna eiei bad ka long kumba ju long mynshuwa. Ha ki hima Sorkar bad ri Jaintia ka khajna ka la kham heh na kaba ai wai ia ki par mawshun kiba ka ka Sorkar ka dawa kum ka mal la jong. Ha Mawmluh ka la don ka khajna iing bad ha ri Jaintia ka la don ka ka jingai wai ia ki dohkha; hynrei ym pat don khajna khyndew hangno hangno ruh. Ka jingmih baroh ka la long Rs. 23023/2/5.

(e) Ka jingbishar

Ha ki hima trai ri ha ri Khasi ka jingbishar ka long kumjuh kum mynshwa hi. U Mr. Allen u ong ba ynda u la tohkit bha ia ka jinglong bad jingbit jong ki syiem Khasi u shem ba ym don uwei ruh na ki kiba lah ban shanah haduh ban da ai bor ban phasi, bad naduh ba la wan ka Sorkar ym pat don uwei ruh uba la leh kumta. Namarkata u tyrwa ba ha ki 5 hima ki syiem kin ia bishar lang bad u Asst. Commissioner ia ki kam pyniap briew ha khmat ka dorbar ki myntri.

Ha ki hima Sorkar ha ri Khasi ka jingbishar ka long hi kumjuh bad ka lngshari Sorkar ka la bha shibun na kaba mynshwa. Ha ri Jaintia ki jingsniew ki sah hi kumjuh. U Mr. Allen u ong: "The great curse of the present system is that there are so many expensive, corrupt, fruitless and unnecessary investigations and decisions even in the smallest matter." U ong ruh ba ka ban pynbha ia ka jingbishar ka long ban pynduh noh ia ki pator bad ban ym shah bishar ia ki lyngdoh hynrei ba ia baroh ki kam dei ban bishar hi da u dolo.

D. Ka jingtohkit u Mr. W. J. Allen.

Ha ka snem 1857 ka Sorkar Bengal ka la phah sa ia u Mr. Allen ban wan tohkit biang ia ka ri Khasi bad Jaintia. Une u Sahap u la sah slem hangne bad u la tohkit bha ia ka ri baroh kawei bad ai kawei ka report ka baheh bad bniah bha. Ia kane ka jingthoh jong u ngi la iohi katto katne haneng bad ki jingtyrwajong u kiba kongsan, nalar kiba ngi la iohi, ki long kine;

(1) Ba dei ban na pynthoh jingiateh kular ia ki syiem haba ki thung bad ban da pyntip ia ka Sorkar kumba leh ia ka Sohra.

(2) Ba ka Byrungpunji kaba u Mr. David Scott u la pynbeit ba un peit u Syiem Sohra tang shi por ka dei hok ka jong ka Sorkar.

(3) Ba ki 5 shnong shaphang Nongjri kim dei ki jong u Syiem Myllem hynrei ki dei ki jong u Syiem Jaintia.

(4) Ba ka ri Jaintia ka dei hok bad ka lah ban siew kha-jna katto katne, bad ka khajna ung ka barit ka long ka babit eh.

(5) Ba ha ki 11 ilaka jong ki dolo ha ri Jaintia ki don ki ri syiem kiba dei hok ki jong ka Sorkar kaba mih bujli ia u Raja.

(6) Ba ka jingaiwai ia ki brisoh jong ki nong Shella ka long ka jingleh khlem ain ki Wadar bad kim dei shuh ban leh tang shu kut kane ka ka jingai.

(7) Ba ka Sorkar kan shim wai noh junom ia ki khyu, dew kiba bit ban thung sha ne kophi bad kan ai wai pat ha Ki Phareng bad kiwei,

Ka por III.

KI AIN SYNSHAR KIBA MYNTA.

A. Ki jingiateh kular (Agreements and Sanads)

Ka jingsynshar hadien ka snem 1859 ka sah katto katne por hapoh u Principal Asst. Commissioner u ban sa mih bujli da u Deputy Commissioner Naduh katei ka snem (1859) baroh ki hima trai ri ki dei ban da iateh kular ban pyni ia ka jingiadei jong ki bad ka Sorkar, bad ka jingsynshar ruh ka iaid kat kum kita ki kular. Ki jingiateh kular ki long kine :

(1) *Ki jingtateh kular (1826-1858)*

Ka jingiateh banyngkong eh ka long bad u Tirot Sing ha ka snem 1826. Hangne ki dang iateh kum shilok - u syiem u buh ialade hapoh ka jingiada ka Sorkar bad ka ruh ka kular ban iada ia u Kaba u Tirot u ai ka long tang ka lynti lyngba ka hima jong u bad ki tiar ban shna ia kata ka lynti ynda la siew. Ka baar ka jingiateh ka long bad u Syiem Sohra ha ka snem 1929, bad hangne ruh ki dang iateh kum shi lok hi, namar ka Sohra kam shym ialeh thma. Kito kiba ialeh thma kumba 15 tylli, ynda ki la shah jop, ki la iateh kular bad buh ialade hapoh ka jingsynshar jong ka Sorkar. Don katto katne kiba shah dain kuna ruh; bad ia ka jingiadei jong ki ha ka jingsynshar ngi la iohi.

(2) *Ki jingiateh kular (1859-1866)*

Ha ka snem 1859, ka Sorkar ka la pynmih ki jingiateh kular bakyrpang da ka jingtyrwa u Mr. Allen, bad ha kine ki kular ki syiem ki la ai wai junom ia ki khyndew bym don jingrep (waste land) bad kiba lada rep ruh kin ym pynjot ne pynduh ia ki trai shnong. Ka Sorkar ka lah ban ai wai pat ia kine ha kiwei bad ki syiem kin ioh marshiteng. Ia ki khyndew kiba don maw don nar ruh ki ai wai hi kumjuh ha ka Sorkar bad kin ia ioh marshiteng. Ha Mawdon bad Shella ki ia leh kumjuh wat ia ki khlaw. Ha 9 tylli ki hima kim don jingiateh eiei shaphang ki nar ki mar. Ki syiem kim lah ban ai wai khyndew ia ki dkhar ne Phareng khlem da ioh bor na ka Sorkar.

Nalor kitei ki jingiateh bakyrpang ki don pat sa k:wei ki jingiateh bad katto katne ki hima kiba iasyriem ia ki Sanad kiba mynta. Ha kine ka hok ka Sorkar ban shna jaka pyngngad (sanitaria) bad jaka shipai ka la don; bad dei naduh kane ka por ba ki syiem Khasi ki buh ialade hapoh ka hukum bad ka jingsynshar jong u Deputy Commissioner.

(3) *Ki jingiateh kular (1867-1876)*

Ha ka snem 1867, ka Sorkar ka la buh da kawei ka rukom thoh iateh kular na ka bynta ki syiem baroh. Ha kine ki jingiateh ka hok ka Sorkar ia ki khyndew bym rep ka don kum ha ki jingiateh kypang jong ka snem 1859, tangba ki iapher ki ktien khyndiat.

Don katto katne ki jingkylla ha ki jingiateh kular jong ka snem 1876, hynrei ki long tang ha ki ktien. Ka hok ka Sorkar ban die ne aiwai ia ki khyndew bym don jingrep ka don hi kum ha ka snem 1859, bad ka hok ban ia'oh marshiteng na ki hati ruh ka don. Naduh ka snem 1877, ia ki jingiateh kular la pynmih bujli da ki Sanad.

(4) *Ki Sanad (1877-1937).*

Ka jingiapher jong ki Sanad ha ka ka snem 1877 bad kiba mynta ka long tang khyndiat eh. Kiba kongsan ki long kine: ha ka dkhot III la don ka jingai shaphang ka jingthaw lynti rel; ka jingbuh ia ka dkhot VI ha ka snem 1906, kaba khang ia ki syiem ban ai wai ne die khyndew ha ki nongwei lait na la ki khun Khasi la jong; ha ka dkhot VII ha ka jaka Chief Commissioner la buh Government of Assam.

Ia ki lyngdoh bad sordar ka Sorkar ka shu ai tang da ki parwanas ki barit ha ka jaka ki Sanad.

B. Ka jingsynshar u Deputy Commissioner (1862-1937)

Haduh ka snem 1873, ka ri Khasi bad Jaintia ka don hapoh ka Sorkar Bengal, bad ka don hapoh u Commissioner uba long artad u Agent jong u Lat Rangbah: hynrei da ka Notification No. 380, ha ka 6 tarik u Rymphang 1874, u Lat Rangbah ha Council u la buh noh ia ka ri Assam hapoh u Chief Commissioner bad u la thung ia u Lt. Col. R H. Keatinge ban long u Chief Commissioner uba nyngkong eh ha Assam. Naduh katei ka sngi ka ri Khasi bad Jaintia ruh ka la hap hapoh ka jingsynshar jong u Chief Commissioner ka ri Assam. Ha ka snem 1921 pat, ka ri Assam ka la long kawei na ki jylla jong ka ri India bad ka la ioh da u Lat (Governor) bad ka ri Khasi bad Jaintia ruh ka don hapoh jong u haduh mynta.

Ka bor jong u Deputy Commissioner : Ka bor jong u D.C. kum u nongsynshar bad nongbishar ka don ha ka dkhot I bad II jong ki Sanad. Ma u u synshar bad peit ia ka ri Khasi bad Jaintia baroh kawei bad ia ki hukum jong u baroh ki syiem ki dei ban kohnguh. U lah ban bishar ia baroh ki mokotduma ki bym shym ai bor ha ki syiem bad baroh ki apil na ki syiem ki leit sha u. Na u lah ban apil sha u Commissioner bad u Governor.

Ha ki hima trai ri : Kine ki don 25 tylli hapoh ka jingsynshar ki syiem, ki wadar, ki lyngdoh bad ki sordar. Ka jingsynshar ia kine ka long kat kum ka bor ha la ai ha ki Sanad bad ki parwana, bad hapoh kane ka bor u D.C. um ia mushlia eiei. Lair na kata ka bor ba la ai, ki don hapoh ka jingpeit bad jingpyniaid u D.C.

Ha ki hima Sorkar : Kine ki la bun mynta namar don katto katne kiba la wan noh hapoh ka Sorkar. Tang ha ri Khasi ki don 33 tylli ki shnong hapoh ki so dar, bad ha ri Jaintia ki don 20 tylli ki ilaka jong ki doloj bad 2 tylli ki jong ki sordar. Kine baroh ki long beit thik hapoh ka jingsynshar ka Sorkar hapoh u D.C. ha ri Khasi, bad hapoh u S.D.O. bad u D.C. ha ri Jaintia. Ki sordar baro doloj ki don tang khyndiat eh ka bor ha ka ban peit bad bishar ia ki kam rit kam ria. Naduh ka snem 1937 kine ki hima ki lah ban phah 2 ngut ki nongmih khmat ha ka Dorbar thaw aih u Lat.

K. Ka jingbishar.

Ha ki hima trai ri : Ka jingbishar mynta ka laid kat kum ka dkhot II jong ki Sanad. Ki syiem ki lah ban bishar lut ia ki inokotduma diwani bad phujdari baroh kiba hapdeng ki briew bad ka hima jong ki lait tang kito kiba dei phasi, pynryngkang par ne set phatok haduh 5 snem bad palat kat kum ka Indian Penal Code. Ia kiwei pat ki dei ban pyntip sha u D.C. u ban bishar ia ki. Ka jingbishar mynta kam long shuh kam mynshwa. Tang ha khyndiat eh ki shnong bad ki hima ba ki syiem ki sordar ki dang bishar kam ha ka dorbar pyllun kaba don u paid rangbah bad kaba ki da khang shnong; hynrei bun na ki kiba bishar hi tang bad la ki myntri.

Ha ki hima Sorkar : Ha ri Khasi bad Jaintia ki sordar bad ki doloj ki bishar hi ia ki kam rit baroh, hynrei kiba heh ki leit sha u S.D.O. ha Jaintia bad u D.C. ha ri Khasi.

Baroh ki apil na ka jingrai u D.C. ki leit sha u Commissioner bad na u, ki leit sha u Governor.

D. Ka jingthung syiem

Katba ki sngi bad ki snem ki nangiaid ka jingthung syiem ruh ka nangkylla, ki nongthung ruh ki nangkylla, bad ka jingbat niam ruh, lait na Khyrim, kam don shuh. Ha Sohra ym dei shuh da ki 12 kur kiba thung syiem hynrei da ki 53 kur; ha Khyrim la mih da ki 6 lyngdoh bad 24 myntri; ha Mahararam da ki 72 lyngdoh, myntri, sordar bad basan; bad kumta ter ter. Ha kine ki snem hadien ka la don wat ka jingthung syiem da u paid rangbah jong ka hima baroh kawei, kum ha Mylliem ha ka snem 1897, bad ha Sohra ha ka snem 1902. Naduh kane ka snem ki Khasi ki la tieng ioh ba ha man la ka hima ka Sorkar kan shu pynthung syiem noh da u paid.

'bah khlem da kheñ shuh ia ka dustur ka riti ba la ju don. Ban pynthkna ia kane bad b.n panjah noh ia ki jingkulmar kum ha ka thuna Sohra 1902, ka Sorkar India ka la phah ia u Lt. Col. Herbert ban tohkit ia ki rukom thung syiem bad hiar pateng ha ri Khasi. Da kane ka jingtohkit la rai ba ha ki 9 hima; Sohra, Myllem, Nongstoiñ. Myriaw, Rombrai, Nongkhlaw, bad Mawlaisohmat, yn thung syiem da ka jingbun ki myntri ne ki rangbah kur (electors) ba la jied. Ha Mawiang, Nongspung, Nongsohphoh, Bhowal bad Mawsynram-ka jingthung ha kaba nongkong kan long da ki myntri ba la jied (elector) hynrei lada ki kim iamynjur lang ha kitei ki 4 hima, ka jingthung kan long da u paid shynrang ka hima; bad ha Mawsynram pat da ka Sorkar. Ha Langrin bym don myntri ba la jied, ia u syiem yn thung da ki paid shynrang ka hima baroh kawei. Ia kine ki Aññ ne Riti haneng lah ban pynkylla ne pynthymmai kat kum ka jingiaid shaphrang jong ki riti Khasi. Ym pat iohsugew ban don jingkylla eiei na katci ka jingrai u Sahep Herbert. Haduh katno ka jingtohkit jong u ka iadei bad ki riti Khasi hyndai, ka shong eh ha kito ki syiem bad ki myntri kiba synshar hima ha ka snem 1902.

Ia ki Wadar, Lyngdoh, Sordar bad Daloi la thung da ka jingjied paidbah; hynrei tang ia ki Wadar ki thung hi man la ka 3 snem.

E. Ka Ain khyndew bad khajna.

1) *Ha ki hima trai ri.* Ka aifi khyndew ka dang sah hi kumjuh la don shisha katto katne ka jingkylla hangne hangtai. Ki syiem kim ju shim khajna na ka khyndew hynrei ki bam hi na ka khrong ka dan na iew na hat bad ka kuna ka kait. Hynrei ngun lah ban ong thikna mynta ba ki syiem kim ju shim eiei na ki ri raid, kiba, kumba ngi la pyni mynshuwa, kim dei ban shim, lynda ki pynleit ia kata kaba ki shim na ka bynta ka jingbha bad jingmyntoi jong ka raid.

2) *Ha ki hima sorkar.* (a) *Ha ri Khasi:* Baroh ki shnong Sorkar ki siew khajna ing kaba lah ban long naduh Re. 1/- haduh 5/- kut kum ka jaka bad ka jinglah jong ki; hynrei ym pat don khajna khyndew eiei. Ia kane ka khajna ki sordar ki lum bad ki ioh la ka bai lum.

b) *Ha ri Jaintia.* Ha ka snem 1860, ka Sorkar ka la sdang shim khajna ing shi tyngka shi ing bad ka pynbud ia kane sa ka khajna stamp, kamai, bad kiwei kiwei ha ka snem 1861. Ha ka snem 1882, ka Sorkar ka la phah ia u Mr. Heath ban tohkit shaphang ka aifi khyndew ha ri Jaintia bad u la thoh kawei ka report ka bahah bad bniah, bad u buh k. tto katne ki jingtyrwa. Ka Sorkar ynda ka la pule ia kane ka report ha ka snem 1884, ka la pynmih hukum kumne:

1) Ba ia ka khyndew Sorkar ha lum kaba ki rep teng teng ym dei ban shim khajna hynrei kan ym shah ia ki briew ban khein ri kynti.

2) Ba u Chief Comr. um kwah ban shim khajna khyndew ia ki briew kiba rep ha la ki hali la jong, namarba la lah shim khajna ing; hynrei ha ki hali Sorkar, lait na ki doloi, lyngdoh bad ki nongtrei kam hima, ki dei ban siew.

Ha ka snem 1916 ka la don biang ka jingtohkit ban pynthikna ia ki hali ki briew (buniaj) bad ki hali Sorkar; hynrei ym shym lah ban pynthikna haduh ka snem 1928-29. Ka Sorkar ha ka snem 1933 ka pynmih hukum kumne :

1) Ba kito ki khyndew kiba dawa ha ka snem 1916-1918 ba ki dei ki jong ki briew bad kiba ka Sorkar ka shem ba ki rep kba um borabor, ki dei hok ki buniaj.

2) Ba kito kiba dawa ha ka snem 1928-31, bad kiba lah ban pynshisha da ki jingthoh jingtar ruh ki long ki buniaj.

3) Ba ka Sorkar ka lah, lada ka mon bad sngewbit, ban shim khajna wat ia ki buniaj bad ka jingpyllait khajna ia ki mynta kan ym teh ia ka lashai hadien habud.

Ka jingong u Chief Comr. ha ka snem 1884 ba ka khajna bakongsan ha Jaintia ka long tang ka khajna ing kam long shuh kumta, namar ka jingmih mynta na ka khajna ing ka long kumba 33,000 tyngka bad na ka khajna khyndew (hali) ka long 26,000 tyngka.

Shaphang ri War Jaintia ym pat don khajna khyndew eiei ia ki brisoh brikwai haduh mynta.



KA JAKA U KHASI HA KA PYRTHEI

Nga kren na kawei ka phang, bad kata, na ka liang jòng ka jingim bad jingidei jòng u Khasi bad kiwei kiwei ki biew ha ka pyrthei.

U don uwei haba iakren shis'en u ong ba u Khasi u long uba sngewthuh eh ia la ka longbiew (self importance), U ong ba u Khasi u ong ialade ba u long u pdeng ka pyrthei. Uta u lok nongwei la u la shong bun phew snem ha kane ka ri pynban u sngew sam rkh'e ba u Khasi u sngew kumta. Nga pat nga ong ba u Khasi u poi ka pyrkhat sngew kordor kumne shaphang ialade ka long ba u ieng shisha hapteng ka pyrthei.

(a) U Khasi u ong - KA KMIE—MA U—KA PARA
(U KHUN)

Ia kane u khot ka ing.

(b) Nangta pat u ong - KA KMIE KHA—U KPA
KHA-KA NIA KHA

Ia kane u ong ka pyrthei.

Kumta u Khasi u buh ia ka ing ha kawei ka liang - *ka kmie - ma u - ka para*, bad ia ka pyrthei ha kawei ka liang- *ka kmie kha - u kpa kha - ka nia kha*.

Hinrei u Khasi u bsut pat ialade ha pdeng jòng kata ka ing bad kata ka pyrthei u ong pat
KA NIA KHA - U KHUN KHA - KA BAKHA.

Nangta u wallam pat shajan, sha lade, u ong bad u kam pat.
KA KMIE KHA—MA U—KA PARA KHA.
(U KHUN KHA)

Kumta ha iing, ma u - u ieng hapteng ka kmie bad ka para jòng u.

Kumta habar ka pyrthei - U kpa jòng u—u ieng hapteng la ka kmie bad ka para jòng u.

Hapteng ka pyrthei u Khasi u ieng hapteng la ka kmie bad la ka para, ban hapteng la ka kmie kha bad la ka nia kha.

Khyllait u kfi u ieng hapteng na ka bynta la ka para bad ka kmie.

Khyllait u kpa u ieng hapteng na ka bynta la ka nia kha bad ka bakha.

Khyllait u kpa nah u kpa san u ieng hapteng na ka bynta ka kmie kha bad para kha.

Ia la ka jingim u Khasi u batai kumne. U ong 'long jaid na ka kynthai' 'u kpa uba ai ia ka rynien,' - (from the woman sprang the kind, species; it is the father who gives the stature (person)) Kumta ka kmie ka pynmih jaid (kind, species) bad kane ka jaid ka mih bad sah ha la ing jong u briew da ka kmie bad pateng da ka para bad ka pyrsa. Ia ka rynieng pat pynmih, pyneh, pynkhrav bad ai bok da u kpa, bad pynroi ne pynkharoi ia ka rynieng briew da u kpa bad da u kpa nah kpa san bad pateng da ki pyrsa shynrang jong u kpa.

Kumta u Khasi u ong baroh na ka kpoh ba iamih lang ka long ka jaid jong u - u sang - ka daw u ong ba iabuin na kawei ka jingbuin.

Pat u ong, baroh ba iaioh la ka long rynieng na kajuh ka thymmei long briew - u sang - ba iamih na uwei u sohpet kha.

Kumta u Khasi u ong ngam shong kumrim ngam bit wat tang ban pyrkhath kumta ia la ka kmie, ia la ka para ngam lah ruh ban pyrkhath kumta ia la ka kmie kha, nia kha, kpa kha, ne ki para kha. Ia ka liang kmie u sang jaid, ia ka liang kpa u sang sohpet kha.

Nangta u shem pat sah dngung sa ma u bad la ki bakha. Ma u u khun jong u briew ba la kha na kawei ka briew, bad ma ki ki khun jong ka para jong u briew ba la pynmih rynieng na uwei u briew.

Kumta u ieng ma lade hapteng, bad ki jaid na ka kpoh u buh ha kawei ka liang. Ia ki kha u buh ha kawei ka liang. Ha kawei ka liang ka jaid ka kpoh na kaba u mih. Ha kawei ka liang ka rynieng ka ngiew na kaba u ioh. Te u Khasi u ong ia ka thymmei na kaba u mih, ka kur ka jaid kaba na kawei ka kpoh. Ia ka thymmei na kaba u ioh ia la ka rynieng ka ngiew u ong ki kha na uwei u sohpet.

Kumta ha u Khasi u don la ka ing jong ki kur ki jaid, bad ka pyrthei jong ki kha ki man.

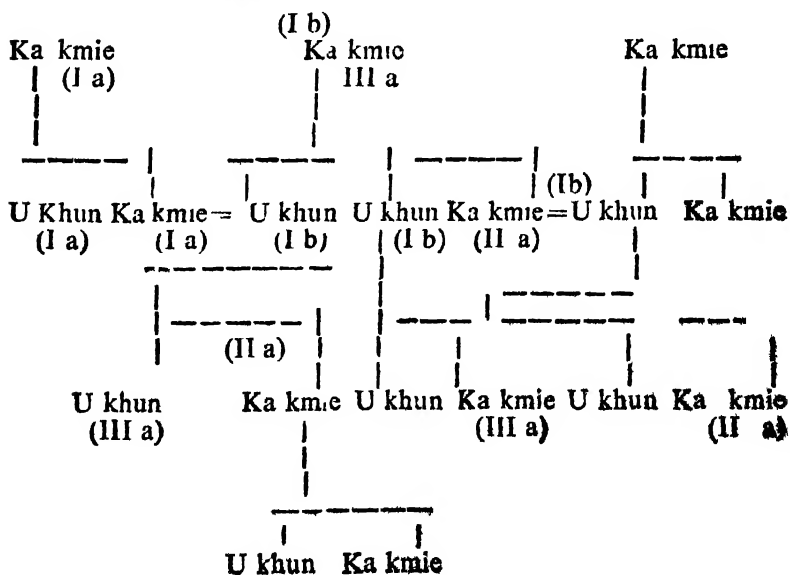
Kane ka long ka *Khasi Sociology and Religion*.

Ka jingthain baitynnad jong u Khasi ia ka tlieng bah jong ki jingiadei jong u briew bad la ka kmie bad la u kpa, ia ka jingiadei jong u briew bad ki lok ki jor shi snieh ka pyrthei ki ban ia ai kha long kha ha ka pyrthei, ka pyni ia ka buit bad ia ka sap sain pyrthei jong u. Ka jinglong jong u ka long ia ka ban ia kyrsci ban ia pyneh, ban ia iar ban ia phiang. Ym ban iakhim bad sah khynnah, sah rit sah khun swet, ym ban iashong khlem jaid khlem kynja, ym lah ban sah khlem khun khlem kti. Ka jinglong ka jingmut jong u ka long ban ber ban bet, Imperial. Ha kawei ka

kot ba nga thoh nga ong kumne ha ka ktien Phareng "A Khasi n arries men and women of all races, to his Khasi parent the issue are all one and the same without any distinction of caste or creed, of colour or possessions. The children are the "Khun kha" (*Khun* means child, *kha* means born, i.e. children who are born through the union of a descendant of the parent with one of another parent), and these are unified into families and are assimilated in their Khasi idea of life while these groups of families are traced to their mother and are made to revolve on this ancestress as the pivot of their existence". Kumta u Khasi u pyni —

Ha kawei ka liang ia		Ka kmie
		U khun-----Ka kmie.
Kaba long		Ka kmie
		U khun la u jong -----Ka kur
Ha kawei ka liang		Ka kmie
u pyni biang		U khun-----Ka kmie.
		Ka kmie kha
Kaba long —		U khun ki briew-----Ka nia kha

Hapdeng kine u bsut ialade pat kumne —



Kumta ha u Khasi u ong — ka kmie — u khun — ka kmie = I a
 Kaba long ka mei ba kha, — khun la u jong — Ka kur = I a
 Ha pyrthei pat u ong — Ka kmie kha — u kpa kha — ka fia kha
 = I b

Ban roi ban
 sah ka jaid u
 ong ha khmih — Ka kmie ban kha — u khun ki brlew — ka fia
 kha = I a I b.

Ban sah ka iing
 Ban neh ka pyrthei
 pat u ong — ka fia kha — u khun kha — ka bakha — lb
 II a

Ban eh ka rngiew
 ban neh ka rymeng — u ong — ka kmie kha — u khun kha—
 ka para kha — I b (III) a
 III a.
 III a.

U Khasi u tip ia ka sang U la shem bad nangta u ong
 ka sang iap ia kiba leh runar hapteng shi jaid. Ka long kaba
 sang. Ym don ka jingpyshitom kaba kham khraw ban ia kane
 ka pap, haduh ba u Khasi um shah ban thep hajuh ia ki
 shyieng. Kumjuh pat ki khein sang ban iapoi shipara kha
 Kata ka mut ki khein sang ia kiba iamih bad iadei ne kawei
 ka kpoh, bad ia kiba hiar iasnoh na uwei u sohpet.

U Khasi u tip ia ka byrsieh. Ki Khasi ki khein wat la
 ki iadei shi bakha ban ai symbai u khun kha sha iing ka kmie
 kha. Hapteng ki War lei lei bad ki Khasi ruh ki kmie kha
 kim lah ban shim symbai ei ei, dieng ne kba, ne sohkhia, pa-
 thaw ne shriew ne sohriew ne krai na ki khun kha.

Kumjuh la ki ialong shibakha ban leit u khun jong u hyn-
 men ne u para ia ka khun jong ka hynmen ne para, lada dang
 iajan trai ki ong ym jiw bha. Kham bit ban leit u khun jong
 ka hynmen ne ka para ia ka khun jong u hynmen ne para
 jong ka tang lada ym don shuh u kni kata u kpa ka bakha.

Ki Khasi ki niew wat ban iapoi kha pyrshah u hynmen ne
 para jong ka tnga bad ka hynmen ne para jong u tnga, ki ong
 kam bha, yu ia iap rem sha ba jem ka rwiang.

Ban ym pynthait ia phi da kine kiei kiei namar lah ban
 thoh bad ong shibun kiei kiei kiba iadei bad kane, nga shu
 ong biang shi kyntien pat ba u Khasi u shong hapteng pyr-
 thei namar wat hapteng ki briew kiba la lam khmat ha ka
 pyrthei ym ioh ktien ia ka ban kam kur bad kam kha, lait
 tang u kpa (father), ka kmie (mother), u hynmen ne para (bro-
 ther,) ka hynmen ne para (sister), u kni (uncle), mei san mei

mei nah (aunt), bakha (cousin). Ym don pat ban ong kpa nah ne kpa san nia kha ne meikha, bad para kha. Kumta ka Khas Sociology ka don ki bynta (departments) kham bun ban ia kaba don ha kiwei. Uwei u bried uba stad u Dr R. R. Marett u ong "Exogamy and everything else that we do is instinct with a *plus* and for the student of religion, or of human culture in any of its forms, to account for that *plus* is the sum and substance of his ta k x x x x x x whereas then, there is little likelihood that any *posteriori* reason existed for believing that in breeding makes for sterility, if indeed it be true in fact at all, there might well have been an *a priori* conviction to much the same effect based simply on a fear that to tamper with the fountain head of human vitality would somehow cause it to dry up".

Kumta u Khasi u ieng hapdeng ka pyrthei ha ka jinglong Exogamous, bad u ong "sang bad byrs eh" namar u tieng da kaba ngewthuh ia kaei ka ban jia lada leh khlem akor ha ka poi kha poi man, ka ban pyntyrykhone khait (dry up) ia ka long bried ha ka pyrthei.

Nga shu kwah ban ong pat ruh, khnang ban pynher krad ia ka jingkreng kumba u Khasi u bym tip ia ka ain poi kha ba ym don kaba kham sniew kyntang ban ia ka rukom poi kha, bad ban ia kine ki ktien ba ka shyntur u Khasi ka ang bad ka ong ha kaba kyntiew ia ki arngut sha kane ka jinglong da kaba khot ia ka kyrteng Blei — U 'Lei thaw bried man bried u 'Lei ne ka 'Lei synshar — 'Hei ko Blei na jrong ka Blei na Tbian ko 'Lei Synshar, ko Blei thaw bried man bried kumba la hukum kumba la buh ma phi U Blei ka Blei ban long I kha I man, kumba la pynhar ka synjat mynta ka sngi ba phin t p, ba phin sngew ni jrong ho kyndiang ba ita I jaid bad ita I jaid ki la iapoi kha poi man ban ianoi ban ia man ban ia heh ka long kynthei ka long shynrang.' Lada phi sngew bha ban pule phin iohi nga la thoh kumne ha i kot Principles of Khasi Culture "There is no tradition among Khasis that their was a time when status of marriage did not exist among our ancestors. There is a belief among the Khasis that they were instructed in religion and that their ceremonies and rites were delivered by God Himself to the *Hynniew tiep Hynniew Skum* (the seven nests, the seven roots). These seven nests or roots were seven pairs of virgin women and men created by God to marry and they formed seven houses (families) and from them the country was filled and the rites and ceremonies were obtained. Thus Khasis pride themselves that God Himself delivered their religion and rites and ceremonies unto them. The Khasi matrilineal system has come down through ages and with a definite idea of the union of one man and one woman. This is significant for those who consider that marriage is and has always been common to the whole woman.

face, and it raised the question as to whether the Khasi idea is survival of a period at which the nature of paternity was not understood" Kumta nga la thoh bad ngi shem ba sdang ban iohi ruh mynta ha ka pyrthei ba wat hapdeng kita ki jingkhain kur khein jaid ba shim na ka liang kpa, patrilineal, ki shem ba ka thymmei pynban ha m nnyngkong dei kaba khein na ka ka liang kmie matrilineal. Ha nga nga imat ba dei tang haba poi shim na ka liang kynthei ban suk ban pynshong ia ka liang kpa.

Hynrei ha khmat kane baroh ka jingsngew u briew ka don kawei kaba bat bad kaba teh, kaba pynum bad kaba pynim bad kaba ieng ha ka khim ha ka shitom, ha ka im ha ka iap bad kata ka long ka niam U Khasi u ong ha tynrai ka niam, bad u ong 'Ko Blei Trai Kynrad nga bat skhem ho la ka jutang kaba mynnyngkong ka Sngi' Don kiba ong ba u Khasi um don niam. Nga kubur u Khasi um don ka niam kumba ka pyrthei kan ia nujor namar ka niam u Khasi ka long ka jutang kaba mynnyngkong ka sngi, bad u leh ban poi bad ban ii ha Tynrai ka Niam. Kumta u Khasi u pyrta ba ka long ka jutang bad ka Tynrai kaba ym lah ban palat da kiwei ha ka jinglong Tynrai. Kam long kaba la don ne khleh ei ei ha ka Tynrai, bad kaba ym shvm thaw da kaba ia pyrkhath lem, ne ioh kylliang ia ka jingmut na kano kano kawei pat ka niam kaba ha shiwa ne ba la don tupa namar u ong 'ka jutang na ba mynnyngkong ka sngi' Nga kloï ban mynjur ba ka long Primitive. "It is in a Society whose organization is surpassed by no others in simplicity and it is possible to explain it without making use of any element borrowed from a previous religion", bad lehse ban kam ba ka long *the most primitive*. Da ka ktien niam ngam mut ia ki rukom bad jingleh (rites and ceremonies). U Khasi um mut ha Tynrai ka niam, ia ki rukom bad jingleh; U mut da ka niam ia ka jingiadei jong u bad U Blei. Kumta u Khasi u pyrta u ong 'Ko Blei Trai Kynrad, ko nongbuh ko nongai ia ka niam ka rukom ha nga u khun Khasi ym lah shuh ban pyndam ia ka niam hei nga bat skhem ho ia ka jutang kaba mynnyngkong ka sngi". Kumta I Ma Rabon Sing I ong ha 'Ka kitab niam khein ki Khasi' ba ki Khasi ki ju sngew sarong ia la ka niam ki ong ba kaba da pynkhamti hi U Trai Kynrad. Kumta phin shem lada phi kloï ban pynmaw na kaba tynjuh ia u Khasi ha ka tynrai ka jingim, ba haba u shem kano kano ka jingiyngjar kata haba ym long shuh da ka khein ka bishar, u lum biang ka dorbar bad ta ong kumne - "A Blei Trai Kynrad nga la ia thir ka jut ng lyngwai wit, ngam lah shem shuh ia ka dien ka shiwa ia ka hok shi kyntien, nga la sah ha ka dum ka iongngit, mynta nga snoh lyndoi kum u ngap syntem lwai syntem ha ka jurom ka purom ka jingisynei ka jong me tad ynda men sei ia u sim pah sim, moïna u lyndan u kynrem uta te uba lah ban bah khala ia ka lait ka let bad pyndam ia ka sang ka pap jong nga u khun bynriew. Ba katba ngam pat ioh ia kata ka niam



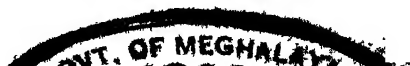
nga dang long hapoh u mrad". Kumta u sngap ha ka mon U Blei, u wan sha u Blei, bad ha ka mon bad ha ka lad ba un plie U Blei Trai Kynrad ia u Ngai ong pat kane ka long ky nam jong u Khasi, U Blei U Trai Kynrad, U Nongbuh U Nongai, U Blei uba dap ia ka Bneng ka Khyndew Na Jrong na Tbian

U Trai Kynrad, kata U Blei ba synshar (Law Giver)
 U Nongbuh U Nongai, kata U Blei ba thaw (Creator).
 U Blei uba dap ia ka Bneng ka Khyndew, kata Na Jrong na Tbian, kata, U Blei uba phriang ha kiei kiei baroh (Permeator).
 U Nongsynshar kata u ba synshar, uba pyniaid (who controls).
 U Nongthaw (who creates).
 U Blei na Jrong Na Tbian (who permeates or sustains life).

Kumta na kaba nga la ong phi iohi ia ka *Khasi Sociology and Religion* ba u Khasi n ieng hapdeng u kur u jaid bad u kha u man U ieng hapdeng U Bei Nongthaw bad ka jingim kumba ka paw. Kane ka long ka jaka u Khasi ha ka pyrthei.

Ka pyrthei ka kylli naei u khasi u wan. U briew uba ia tip ia ia ka long briew kumne, bad uba saphriang halor kine ki lum ha ki trep bad ki skum, bad uba iashong lang, ia synshar lang, ia rep ia riang, bad ia khai ia pateng naduh ba tip ia ka nar ka ser, ka laha, ka kynphad, ka bniat hati, naei une u katne jaid u katne kher u wan. Wat sngew bitar ngan iathuh ia kawei ka khana u Mikir. Myn ar ne lai snem haba nga don shapoh shnong kane ka ri, nga iakynduh ia uwei u Mikir u la iathuh ia kawei ka jingathuh khana jong ki Mikir ba ki wan na ka shnong RONGPHARPIH. Hangta u ong ki briew ha ki sngi hyndai bah ki long kum ki kylla-badur.

Hadien nangne na RONGPHARPIH ki leit sha kawei ka them kaba hajan kaba ki khot RONGMANPIH, bad nangta ki leit sha PYNTHOR MURONG (MYNRONG), kane ka long hajan ka wah KUPLI ym jngai na KHONGSHNONG jong ka ka Ri Doloi Raliang. Hangne ha PYNTHOR ki wan ki MAN. Namar ba sheptieng ia ki MAN ki Mikir ki phet lam sepgni sha kine ki lum hangne hadien ki long hapoh ki Syiem JAINTIA. Ka wah KUPLI ka long ha mihngi ka ri Khasi-Jaintia, ka pyniakhlad ia kane ka ri na ki lum North Cachar. Ki tum kumba phi tip ki bud ter ter kumta sha Burma. Ki Khasi kat kum u Sir George Grierson ki long kum ka dew lynnong jong ka thymmei MON KHMER, ki ieng kyrpang thikna hapdeng jong ki duriaw ki paid bynriew ba pher. Ki MAN ki long ki Burma. Ngai tip ia ki MON bad ki KHMER jong ki Burman, bad kine ki tip ia ka lynti, bad ka Ri Assam ka long hapoh ki Burman.



Khlem da pynshad phalang eh ia la ka jingmut, da kaba ri ia la ka jingtip, bad da kaba iaid tip briew ryngkat ryngkat bad la u para ba ju ia wan ia leit, u para shong ryngkat sah ryngkat, uba pang ia sigewthuh ia ka ktien ka thylliej uba dang ia hap ka na ka utang, ym ju kham ia bakla lynti ruma. Phi la iohi ia ka phang, te ban leit teh ryndang ia u Khasi ha ki ksai jong kiba shong ha ki dong bad ki pyntha bym shem wat tang ia ka syrwet ha ka ktien ne ka buit, ka long kumba khyrwait pyrret ia ka kti kdew jong ka *compass*. Hynrei ka sap jong u briew barohor ka long haba u thwat ia ka lynti u peit na ka dak ka shin, na u maw na u dieng.

Lait na ka khana pateng, dei ban kylli lem na u maw, dei ban tohkit na u dieng na u siej, uba shu long beit bad uba ieng beit kumba u long Ban khmih ia u dieng sohñiamtra ter ter kumba phi shem syrwet na ki thain halor ranap ki ramsong mawshun jong ka Ri Sutnga ter ter sha Mawkaiew, ter sha khap ki jaka Mawpdang, Mawroh bad ranap Mawtawar, bad kynmaw ia ki Shala ia kiba ong ki phet na Pom Shala, pyrkhath pat ia ka Ri Sutnga arsut phang mihngi bad ia u dieng sohñiamtra ha ki ri war Synteng bad ri war Khasi, haduh ba shong pat ki Shala mynta bad ter ter. Une u soh u pynih ia ka lynti na mihngi ba u kdew shaphang sepngi.

Khmih pat ia ki mawpud maw sam, ba pyni ia ka sam khyndew u khun kur u khun kmie haba u phiah ia ka ri hapdeng uba khraw, bad ba u buh ia ka raj bam lang dih lang u khun u hajar, kine ki jingsam khyndew ki lam na mihngi sha sepngi

Ban batai da kumwei ka dei ban wallam sohñiamtra na Nongstoin ne na pyntha ki nongshatei Shala, bad mawbri na Lyngngam sha Mylliem.

Kylli ia u para jaid Khasi baroh katba phi iaid sharum shaneng, baroh uba ia batai ia i jaid u kdew lynti na shaphang mihngi.

Nga la ong ba u Grierson u ong ba ngi ki Khasi hangne ngi ieng kum I dew lynnong hapdeng ki paid bynriew ba pher.

Nga la kdew ia phi ia ki MAN. U Khasi u tip ia ki MAN thoh lbong ki ong kumta ia ki namar ka jing tatoo jong ki ia la ki lbong. Ban ym slem bad ban thoh ha I kot ne jingkren ba khyndiat kumne shibun kiei kiei ym donkam, ngan shu ong ba ka jingiadei ka ktien khasi bad ki jaid ktien ba khot MONKHMER, ki Mon ne ki Talaings, ki Palaungs bad ki Was ka Ri Burma, ka ri ki Mon bad ki Khmer, ka pynpaw ha ka jingiadei bad ka rukom ktien. Kumta na ka ktien ruh nga ong ba u Khasi u iaid na mihngi ha kaba u wan rung ha kane ka ri. Lada phi sngew: lyngngoh eh ban sngup

shano u Sajar u leit bad ban iohi ba ki Pnar ia kiba 'ngi sin ki Synteng k₁ lon₂ ki juh ki briew bad k₁ Khadar Lyngdoh Nongpoh, bad k₁ briew ha ki thain sepngi Ri Jirang Mynnar bad Khadsawphra, bad kito ki briew shathie sha Shala, Mustoh, Nongwar, sngap ia ka ktien ba kine ki kren, bad phin iohi ba u Khasi u iaid na mihngi Phi ju poi ne em ban pyrkhat ba ka thymmei iong ka krien Khasi ka don ha ka kten War Umwi (Amwi). Ka jiar ha ka ktien Jowai, War Mawshai ktien Nongkrem, ktien Swer, ka jiar ha Sohra. Mano ba jiw cng, ba U Jirang u poi sha Ri Synteng, hynrei em ki ong na Ri Jaintia u wan uta u paid uba poi sha Jirang. Sngap ynda u ia kren.

U War Umwi u ong kumno ?

U Amwi - Ah u mi u juprew, u e ah *arhai* i hun tyrmai.
arbei

U Jirang - Ah de i-mi u karo u ah irbei ki hun hun tyrmei.

U Jowai - Em uwi u bru uwa em arngut ki khon shynrang.

U Nongji - La em u weimet p brow uba don arngut ki khon shynrang.

U Nongkrem - La don uwei u brew uba don arngut ki khon shynrang.

U Sohra - La don uwei u briew uba la don arngut ki khon shynrang.

Dei da ka ktien War Amwi bad Lakadong, ym dei ka ktien Khasi ba la jiar ha Sohra, kaba haba ki la ia nujor ki la shem kaba wallam ia u Khasi hapdeng Pyrthei, hapdeng kita ki jaid ktien ba ki khot ki kur ki Mon - Khmer forms of speech. Kumta u Khasi ha ka ktien ruh um ieng marwei hynrei u ieng hapdeng ka pyrthei ka pyrthei bah, lynda phi ong ba ka 'Mon-Khmer form of speech' ka long tang halor u Lum Sohpet Bneng hapdeng ki madan Khwan. Em u Khasi u wallam Sohpetbneng haduh hangne na ka thymmei kaba ieng hapdeng ka pyrthei shisien ha ka mynnyngkong ka por Don ka jingong ba ki nongkren ia, ka ne ka rukom kren Mon-Khmer k₁ wan na phang North Eastern China, bad nang pynhiar arsut ia ki pat da ki Tibeto Burmans.

Dei ki Indo-Chinese bad ki European languages bad ia shem lehse shisien hapdeng pyrthei. Ha ngi mynta kumne ka kyrteing Austro-Asiatic ne Finno-Ugrian ki shu long ki jing ia pynde kur ba kham heh ia u Khasi bad ka nang bha ia ka lynti wa ki scholar ia ka rukom iadei ki jaid ktien ha ka pyrthei. Hynrei u Khasi bad u Munda um dei u juh u briew ha ka jaid ka ktien ne pyrkhat. U Munda u ong 'nga ia u nga shoh'.

u Khasi u ong “nga shoh ia u”. Ha ka ktien ym imat ba ka jaid ktien Munda bad ka jaid ktien Mon Khmer ka mih na ka juh ka kiaw tynrai. Ki nongkren Mon khmer ki long ki khla ka wait kiba imat iehse ki tur na shaphang Tibet, China arsut ia ki Lum Makashang sha kine ki thain arsut lam mih ngi.

Ban ym slem shuh, nga pynwai noh shiwa ba ka jaka u Khasi ha ka pyrthei ka long hapteng ka pyrthei U sain pyrthei da u Lyngdoh u ker u lum da u bakhraw u batri, u synshar da U Siem u kmie. Ia kine u pynphong da ka khor ka khriam, u pyndeng da ka ksiar ka rupa. U pynsporg ruh da ka khor. Ia ka kynt ei pat u kyntiew ha ka khlieh eb ha ka kup ka sem ka riam ka beit, ka ksiar ka rupa, ka khor ka khriam ryngkat kum u rangbah, hynrei palat pat ban ia u rangbah namar halor ka khlieh ka kynthei u pynphong bad ka pausngiat. Te hangne ruh u Khasi u ieng hapteng pyrthei, bad u kdew ruh mynta hapteng pyrthei, ba la u pynieng ia ka kynthei 'a kyntiew koidor ia ka, hynrei kam shlan ia u rangbah. Ka tip hi ia ki bynta bajem itynnad la ka liang ka long kynthei.

Siang sla ka kynthei.
Kñia te u rangbah.
Sneng kraw ka kynthei.
Bishar khadar u rangbah.
Sumar iing sumar sem ka kynthei.
Bah ryntich bah sum u rangbah.

U Khasi u don bad u ieng hapteng pyrthei, bad ba un sah ha ka pyrthei u dei ban ia khih ia ksar bad shynrang bad kynthei, bad nga kyntu kumba ngi la thoh ha Ka Syngkhong Jingtip.” “Ia kine baroh da kaba khmih ia kaba shong syier shong kynrong, da kaba syngkhong, da kaba pynieng bad da kaba kyntiew ia kaba shong syndah, shong dambit, da kaba ia ai, da kaba ia shim na lade bad na kiwei, khnang ban khraw ka buit ka akor, ban loi ka khih ka kamai, ban sah ka long briew ka man briew u khun Khasi.”

David Roy.

KI RITI BAD DUSTUR JONG KI KHASI

(Khasi Customs and Usages)

Da u A.S. Khongphai, B.L., Advocate

Ka Riti lane Dustur ka dei kaei kaei kaba ngi leh ym na kaba la shu pynbor eh ia ngi ban leh hynrei namar ka jingsngewburom ba ka long kaba dei ban leh. Ha ka aiñ, ngi sngewthuh ba lada ngim leh ia kaba ngi dei ban leh lane lada ngi leh pyrshah ia kaba la buh ba ngin leh ngin hap saja. Kumno ? U briew u dei ban bsa ia la ka tnga bad la ki khun, lada um leh kumta lah ban mudui ia u hapoh ka aiñ bym dei ka iong ki Khasi ka Section 488 Cr. P C. lane lada u pynmysaw mynsnam ia la ka tnga ne ki khun katə ruh un hap saja

Ha ka riti, dustur jong ngi ki Khasi ki Pnar ngim lah ban pynsaja ne ai saja ia u briew kumta, hynrei ka pyrthei, ki para marjan kin rykhie be ñ kumta ia uta u briew ne ka briew. Ki Khasi kim leh namar ba pynbor da ka aiñ; hynrei namar ba ka long ka dustur ban bsa ban btah ia la ka tnga bad ki khun ban ym shoh ym dat kumba ju sneng ki tymmen. Kumta ngi sngew thah ba ka dustur ka long kaei kaei kaba la pynhong nongrim ha ka jingdonkam, ha ka nia, ha ka jingbit lang uba bun uba lang namar ka jingbha Kumta tang ha la ka mon marwei marwei kam lah ban thaw dustur.

Ka jingpynshitom ia u briew da kaba teh ba khum ne ba thep phatok ka long kaba dang hadien i.e. ka Aiñ. Ngì iohi shai, namar kata ba ka dustur ka kham shua ban ia ka Aiñ. La pynshong nongrim ia kine ki Aiñ kiba bun baroh mynta ha ki dustur. Ha ki ri ba la lah iad shaphang baroh mynta ki la thoh bad lum lang ia la ki dustur, ki riti bad ki khot ka Aiñ e.g. Hindu Law, Moham-medan Law, (Ka Aiñ ki Hindu, Ka Aiñ ki Musalman). Hynrei ngi ki Khasi ngim don ki Aiñ ba la thoh, ki aiñ jong ngi ki long ki dustur bym pat thoh, hynrei la katə ruh ha kaba rai mokotduma ia kaba ia dei ia u Khasi ngi bat ia ka Dustur.

Ka Jingmih jong ka Dustur. Ka long kaba eh ban ong kumno ka dustur ka sdang ngi tip ba ka long kaba la leh bad ñiewkor, naduh barim-bajah, kaba slem slem shua ba u briew un nang ban thoh ban tar. Ki dustur ba sniew kim lah ban neh namar haba ym don ba pdiang ki iap noh, hynrei ki dustur ba bha ki neh bad iai neh na kawei ka pateng sha kawei pat.

Ha ki por hyndai ym tang ha ri Khasi bad Jaintia jong ngi, hynrei satlak ka pyrthei, u kpa u synshar ia ka ing. Ka ktien jong u ka long ka hukum, kane ka nangiaid katba ka ing ka nangheh ha ki khun ki ksiewtun ksiewmiaw bad katba ki shem (sic) ki nangiaid ka long dustur noh ia ka ni (sic) ba la ju leh. Hynrei kumba la ong haneng kata ka hukum kan ym neh bad yn don bapdiang slem slem lada ka long ka bym dei. Ka Dustur, namar kata ka dei ban long kaba slem hyndai hynthai, kaba bha bad ba dei, kaba iai bud ter-shi-ter,

— Ki brier ki fiewkor ia ka dustur, bad haduh mynta hi ruh don hapdeng jong ngi ki Khasi kiba kheiñ sang ban leh pyrshah ia ka dustur. Lada kane ka jingmut ka neh baroh ngin long kiba bha. Aññ Nongthawaiñ, Police bad Nongbishar ngin ym donkam, kum ban ong noh, ka bishar kam donkam hynrei tang ka synshar ruh la biang.

Mynta hi bun kiba ong ka myntoi aiu ban kren ia kita ki oustur haba ka Sorkar kam pat fiewkor (da ka ktien *Sorkar* nga la pyndonkam hangne kaba iasngewthuh lang baroh e.g. Legislative and Judicial). Hynrei ym dei ban ong kumta namar mynno ka Sorkar kam fiewkor ia ka rukom Khasi ba kheiñ ha ka liang kynthei, lane ba ka khun khatduh ka ioh kham bun ka bynta. Ynda la thoh kumne ia ka dustur jong ngi ki Khasi, kata kan long ka Aññ bad ka dustur hi kumba long kiwei kiwei ki Aññ baroh, ka long ka nongrim ka Aññ ki Khasi.

Ki Dorbar jong ngi ki Khasi, lada ki dei ki Dorbar bishar ne ki Dorbar Shnong ne Dorbar Synshar ki dei kiba la pynsah ia ki dustur jong ngi, Kine keiñ ki dei ki Dorbar Ki Syiein, Ki Lyngdoh, Ki Wahadar, Ki Daloi, Ki Pator, Ki Sordar bad Tymmen Shnong, lada ki dei ki Matebor ne Gangbura.

Shi synong lyngkot ki riti ki dustur ki dei ki Aññ bym shym thoh (Unwritten Laws) jong ngi.

Ki riti dustur ki teh ia ngi namar ba ngi burom ia ki, ngi tieng ba ioh hap saja hakhamat U Blei, ioh hap U Tangon U Lymban ha pyrthai.

Haba ngi ong ba ka dei ka riti Khasi, ngi dei ban pyn-i ba ka long kaba da don shisha, kaba u paidbah u fiewkor bad kaba la ju long naduh ba im bajah kum ia kata ka riti dustur ka Dorbar bishar ne ing Shari ba ngi ong mynta ka dei ban fiewkor bad pynskhem. La don bun ha ki rai ki 'Shari Dkhar bad Phareng ha kaba la pyn-i ba kum kita ki riti ne dustur ki kham don bor ban ia ki Aññ ba thoh.

Kiba kumno ki riti ba dei ban bud :

Ym baroh ba khot ki riti ne dustur kiba ngi dei ban shu klun, hynrei ki riti shua ban fiewkor kum ka Aññ ki donkam :—

(1) Ban long kiba rim bajah hyndai-hynthai, katba dang kynmaw ka pateng brier.

(2) Ban long kiba neh ym kiba long da kum-wei mynta bad da kumwei pat lashai.

(3) Ban long kiba shongnia, kata ki bym pyrshah ia ki jingiatip-lem ki para Khasi para Pnar.

- (4) Ban long kiba thikna ym ban shu kyllum lynter taid.
- (5) Ban long kiba ki briew kida fiewkor bad fiew burom.
- (6) Ban long ka-bym iatyngkhuh kawei bad kawei.

Shi synong—Ka Añi ka kwah ba kano-kano ka riti ne dustur shuwa ban khot Añi ka donkam ban long kaba ki briew ki fiewkor, fiewburom, naduh barim bajah, bad ba la pdiang ia ka kumta da kata ka ing ne ki kur ki jaid ne ki kyntoit ne ka ri, kaba ym da artatien shuh hynrei ka bashai kdar.

Don ki riti ne dustur kiba la tehnoh ruh.

Ha ki ri kiba la thoh ia ki Añi baroh u briew uba ioh khyndew u shah ban synshar kat kum ki dustur ne Añi khyndew jong kata ka ri ne jaka kaba ka khyndew ka don. Kane ka long kaba shongnia—Tharai mynta u briew uba na Sohra u leit shongkha shongman ha Nongjri, u ioh khun ioh k-iiew bad ioh bri ioh khyndew ha Nongbri te ym la dei ban bishar ia u kat kum ki rukom, dustur, riti Nongjri? Ka shongnia ba un shah teh kat kum ki dustur Nongjri. Hynrei sha ri Dkhar bym don kum kine ki riti dustur khyndew jong ki shnong, la pynshong nongrim kat kum ka riti dustur uta u briew (one's own personal status), e.g. U Khar Hindi ha Bengal da ka Dyabhaya; ha Bihar, Marhatta, Northern Canara da ka Mitakshara; da ka Smriti Chandrika; ha Ahmednagar bad Khandesh da ka Mayukha.

Ka jingkylla Niam—Ka Koran ka ong uno uno u briew uba la long Mohammedan u dei ban pyniaid kat kum ka Añi Mohammedan Hynrei ka jinglong Kristan kam long kumta, la ka ban ban pynbat ia u briew ia ki rukom niam hynrei ha ka jingiadei jong u ha la ka ri ka pynneh ia la ki hok, ki rit, dustur bad mar mata. Shisha yn don jingeh ba ka khadduh kan ym lah shuh ban leh niam leh rukom wat lada kam pynduh hok ia ka. Mynta sha dkhar hi ia kiba long Kristan la pyniaid ia ki kat kum ka Indian. Succession Act (Act X of 1865), hynrei ia ngi ki Khasi hi kam pat long kumta. (Freedom of Religion Act XXI of 1850).

“Whereas the race known as Khasis and Syntengs dwelling within the Chief Commissionership of Assam, have special law of inheritance incompatible with the provisions of the Indian Successions of at Act X of 1865 and it is not expedient to apply the provisions of that Act to the members of that race: the exercise of the power conferred by sec. 332 of the Indian Succession Act X of 1865 the Governor General in Council is pleased to exempt the members of that race known as Khasi and Synteng from the operation of the whole of that Act retrospectively from the passing of the Act.” (Home Notification. No :1671 dated 20.10.87).

Ka riti ne dustur la ka long kaba rim kaba iaid hynrei yn ym niew ia ka lada ka long pyrshah ia ka jingia-tip-lem. Kum ka rukom ba la ju thang ia kaba iap lok hapdeng ki Hindu (Suttee) kane kam neh shuh bad la khang ruh ; ka rukom ri khun ban pyn-runar hapdeng ki Naikins ha Bombay ; kaba pyn-ioh hok ia ki khun na ka tnga tuh, kaba ioh lok khlem da iaphet bad la u tnga. (*Illegal and Immoral customs*)

Classification of Customs

(1) *General* - Lane kaba ia dei lang salonsar ia baroh, kum ka common Law ha England. Ia kane ngi lah ban ong, kum ka jingkein jait sha ka liang kynthei hapdeng jong ngi ki Khasi ki Pnar.

(2) *Particular or special*, kane ka long kyrpang, kum ia ki Lyngdoh, ne Basan.

Ha ka Ain Indian Evidence Act, ngi lap lai rukom viz. *Public* kaba dei ia u paidbah: *General* kaba dei lang ia uba bun bad *Family* or *Private* kaba dei ia ka jait ne ka iing. Kine ki iapher ba ka Public ka dei ia baroh hynrei General, Family bad Private ka kham iadei tang ia ki katto-katne la ki bun.

Chapter I.

Family custom : Kalachar.

Ka Dustur ne riti iing ka dei kaba ki shi iing shi kpoh ki bud naduh barim ter ter sha ki khun ki ksiew. Ka rukom knia rukom khriam shi kpoh shi jaid, kane ka ktah ia ka poi kha poi man, kum U Nongbri, Nongkynrih kim lah ban ia poi kha, kumjuh ruh kumba Ki Majaw, Basaiawmoit, Hynniewta, kim lah.

Kane ka rukom iing ne jait ka donkam shibun kum ha ki Hindu, namar na ki rukom knia rukom khriam ka ia lam sha ka jingioh hok ia ka spah ka hajar.

Ym lah ban len ia ka jingiadei kaba jan eh ha kaba leh niam leh rukom bad kaba ioh ia ki spah ki hajar nongtymmen. Kiba thang ia ka met iap bad kiba pyndep ia ka niam ka rukom u ne ka nong iap, ki iasoh hangne bad lawei.

Kane ka dustur ne riti ka jaid ka dei ban long kaba la rim la jah kaba neh bad ym dei kaba kin dang ia kut ne thaw thymmai ban ioh pateng. Hynrei kane ka dustur ka jaid ruh ka duh noh lada kata ka iing ne ka jaid kam pyndonkam shuh — (*Soosung Estate Case 1 Cal. 186-196-1872*).

Ki don bun sha dkhar ki rukom hiar ne ioh pateng ba ia dei ia ka ing — Ha ka Tipperah Raj — U Raja Nongsynshar u jiu(sic) thung arngut ki ban shimti ia ka khet jong u na kiba dei iaid ne ing — U wei u Jubraj bad u wei pat U Burra Thakur - U Jubraj u long Siem ynda iap U Siem, hynrei lada jia ba u iap noh te U Burra Thakur u long Siem.

Ha ki hima Khasi jong ngi, lehse ka ban kham ia syr-iem ka dei ka jong ka Khyrim State, la shisha ym da ong Jubraj ia u ban long Siem, hynrei la sngewthuh ba un shimti ia ka khet ynda iap u Syiem Rangbah.

Ka Tirboot Raj Family ka bud ia ka dustur riti jong ka ing ha kaba ka jinghiar pateng ka long ha u khun nyngkong — Ki don bun bun kum kine ki jaka ba heh, ki Zeminderi ne ki jaka ha kiba ia ka long Siem la pyniaid kat kum ka rukom ka ing bad ka jaid e.g. Bettiah Raj, Manbhom Estate, Attgurh Raj. Jadan Thakurs (Rajput Family—in Agra) impartible Ilaka of Rawatpore (in Cawnpore) & kiwei kiwei.

Ka jingiateh shi ing ne shi kur (Family arrangement) kane ruh ka long kaba ym lah khlem da, ñiew—e.g. ha Tirboot District kat kum ka Aññ Mitakshara hangto, ka tnga iap lok kam lah ban long nongioh pateng na u para jong u lok ba la iap, jong ka, hynrei da ka jingiateh ne ia beit shi ing ka lah ban leh kumta. Kane ka jingiateh shi ing tada ka long kaba la iaid ter-ter kumba 19 snem ka Dorbar ne Cutcherry ka dei ban ñiew.

Local customs

Ki don pat ki riti ne dustur ba dei ia kano kano ka jaka ne shnong — Kum ka rukom ha Shella bad Nongjri ba ki khun kynthei ne shynrang ruh ki ia ioh bynta lang ka iapher na ka rukom ha Sohra ha kaba tang ki kynthei kiba ioh bynta.

Hapdeng jong ngi ki Khasi ngim don Ka *Caste Customs*, namar ba ngim don Caste System kumba don hapdeng ki Hindu ba ki pyniapher ia u Brahmin, u Vadya, u Kayasiba bad u Sudra.

Ka rukom ban da ri bad khot khun ia ki khun jong kiwei pat kam kham don ha ri jong ngi. Shisha haba duh ing lah ban shim bad ban buh kum ka nongri ing na kino kino pat ki kur lajong, barabor na kiba iajan eh; lehse dei kane ka rukom kaba la pynlong ia ki Khasi bym donkam ban ri khun bricw bad kaba ki dkhar ki leh. Sha ri Jaintia ka don da ka rukom ba da kña da khriam de ba ki khot *Rap-ing*.

Don ki mar ki mata kiba lah ban ia bynta, hynrei don kiwei pat ki bym lah ban ia bynta, kum ka khyndew kur — Don ki khyndew ha ka ri jong ngi ha kaba ka jingpan ban ia bynta (Claim to Partition) kaba don ha kiwei kiwei ki ri, kam don

hapdeng jong ngi lynda la ia beit ia mynjur lang ki kur baroh. Ia ka mar mata (movable property) lah ban ia bynta, hynrei ym lah ban leh kumta, katba dang im ki kmie ki kpa.

Ka rukom ai ne shna ing na ka bynta kiba duk ba suk kum ki *Mutts* Temples, Pagodas, Asthals, bad Adhinams, (residence of an ascetic or Sannyasi or Paradesi), kiba don kylleng ka Ri India baroh kim don hangne ha ri jong ngi. Lah ban batai ia kane ka jingbymdon kine ki ing leh isynei, namar ki Khasi kim shah bad ki n̄iew khlem akor ia uuo uno ne kano kano ban khrong—ki kur hi kin ym shah, ki iarap ia u ne ka kur kiba duk, ka ing khatduh ka dei kaba uno uno kiba thngan ba jingit ki leit bsuh.

Ka rukom ioh pateng ka long sha ka liang *ki Kynthet*. Kane ka long ka dustur ka ri Khasi bad Jaintia; hynrei kam mut pat ba u shynrang um don ia ka kamai. Ka bynta kaba bun ka dei sha ka khatduh kaba long ka nongri ia ka ing ia ka Seng ia ka niam ia ka rukom bad dei kane ka daw kaba la pynlong ia ka kyrdan jong ka khatduh kaba don burom bad responsible.

Ka jingbysuhsat ka rukom ioh pateng hapdeng ki Khasi ka long, ba ka kamai ba u briew u ioh dang don marwei ka leit sha ki *kur*, hynrei ynda u la don lok don khun ka leit sha ki. Ha bym don khun hynrei don tang ka lok ki ia bynta bad ki kur lane lada u kamai tang ia ka lok ioh hi ka lok.

Lah ban duh hok? Ho'oid, u ne kaba leh ia kaba Sang.

Ka jingiapo i kha poi man.

Kat kum ka rukom ka ing, ka jaid, ka jaka bad ka ri ki don bun jaid ki rukom ia poi kha poi man hapdeng ki jaid bynriew ba pher ka pyrthei.

Ha ka rukom Khasi jong ngi ym don jingiasuhsat eh kum ha ka rukom kiwei ki jaid bynriew, namar ka jingiatip u 'ni u kong, ki kmie ki kpa, ki hymmen ki para, kata ka la biang. Lah ban pyniabynta tang ar jaid (1) Kaba da phah kylli, pynhiar synjat bad ia lamdoh (2) Kaba ki arngut ki la shu ia poi hi tang ba ki la ia shong ia sah ioh khun ioh kti. Katei kaba nyngkong kaba kham don burom, hynrei baroh ar ki bit hi kumjnh haba kheñ ia ka jingioh pateng.

Sha ka liang kur ka long kaba sang eh ban ia poi kha—Sha ka liang u kpa shi bakha kim da kheñ sang, tang ba ki n̄iew hi katba dang im u kpa. Kiba ia mih na kajuh ka buñ bad ujuh u Sohpet kha kim bit ban ia poi kha poi man.

Ka rukom haba ym iadei, ne ha bym ia don khun, ki jiu ong ba ym long ka longkha bad kumta ki lah ban iaphet noh ne ia, khlad. Hapdeng ki Assamese shapoh Assam ruh don ki rukom ba ki ia phet lok.

Hapdeng jong ngi te ka jingiashong lane iaphet ka shong ha ka mon ki shi-jur arngut shi tnga lah ban ong— namar haba u ne ka brierw ka la kam tnga ka mut "tang ma nga", kata u ne ka la jong bad bym don ba lah shuh ban kam bad kumta u ne ka Khasi ym bit ban don lok ne tnga argut.

Ka jingsam bynta ia ki mar ki mata ne bri ne khyndew.

Ha ka ba paw ki Khasi kim lah ban thoh *Will* pyrshah ia ka riti ne dustur ioh pateng kaba la don, hynrei ia ka jingsam bynta ki kmie ki kpa, ki khun ne nongioh pateng kim ju pynlah bad kane ka long shi rukom kum ka *Will* hi la ym shym thoh. Wat ki *Will* ha ri Dkhar ruh ki dei ha ka tynrai hi, ba ka bor ban sam bynta ia ki mar ki mata ki bri ki khyndew kam dei ka hok kynti u Trai, hynrei kaba da shah pa da shah bad lada ka aifi kam shah u trai ruh um don hok ban sam bynta.

La hapdeng ki Khasi kim lah ban thoh *Will* hynrei ki lah ban pynsied ia la ka mar ka mata haba dang im (intervivos.) da kaba ai ei (Gift). Hynrei kata ka jingai ka dei ban da ai ruh ka jingdakhoh.

Jiu don ha ki iingthoh ba lada poi ha ka jingduk jingthngan, ia ka mar ban die, shua ha kiwei donkam ban die ne tyrwa ban thied shuwa ki kur, ia ki Nongtymmen bym pat ia bynta, ne ba dang ia dei lang kane ka long kaba ki khot *Pre-Emption* ha ka Aifi.

U tnga um lah ban leit die ne buh bynda ia ka mar mata ba ia dei lang bad la ka tnga lynda ki ia mynjur lang.

Ha ka ri jong ngi ki khyndew ki shyiap, ki *Ri kynti* (states), *Ri Raj* ne *Ri Syiem* (states), Ri Seng, Ri Nongtymmen, Ri Kmie, Ri Kpa, Ri Lyngdoh, Law Kyntang, Law Lyngdoh, Ri Kur bad kiwei ki bynta ngin sa nangthoh.

Kumno Ha Ka Ri?

Ban ym btai ka bit ban iathuh khana nob daei daei ban byrngia. Ban ym ngiah bha ban peit shane shatai. Don ruh ka jugmyntoi ban tip ban pet. Kumta haba mih bran hamar ka por tiang ba la rang la rkhiang, sngew kumba ka met ka sting kumba long ka por bad ka jingmut ka stet kumba beh ka lyer. Artet lynt ka ri ka thiah lyngngai hadien ba la pynshong thait ia u prah u sh-ng, haba la lum ia u khaw u kba. Ka pyrthei hamar kane ka por i kumba ka srgap jar bad kiei kiei baroh ki dem ngai ryngkat bad u briew, kumta ruh ka long bad u dieng u siej. Dei u 'nai N-hprah bad u Khasi u ai ka kyrteng kaba iadei bad ka samoi. Ka khyndew ka eh. Ki lum ki dem ngon bad u phlang u rong hysaw byrtem ha ki ranap. Ka jingkylli ka poi lu, la bit ban leh aiu ia une. Ki shnong ki wiang kloian da ka ding, ka daw ki ong ban mih u 'lang lung ha ka por pyrem ban ioh bam ka masi. Ka jingpyrkhat mynta ia ka ri la long ka bit kane ka rukom wiang synlan ia ki lum bad ranap jong ka ri.

Pyllup pvllup ki lum ki dem, lyndang lyndang ki them ki thiah ki phud bad ki wah ki iaid napdeng, baroh ar liang lynti ki jaka shong ki ap ki khun ka ri. Bunsien iohsngew pynban ki khun ka ri ki ia ong shano ngin ia leit. Ha bun imat ki pud ka ri ki kut tang ha syndah ing skul namar ba la ioh ka pule kot, kumta ruh ka jingim ki ong ka dam, lymda ioh ka kam shong kyllan mynngor bad ka kam thoh kot.

Ki ing ki dem thap dup, ka tдем ka par nador ki tnum, u syiar ha kyrpong u kynih ia ka por. Ki masi ki dem khlem kynriang shkor ba syiad ka sngi hamar shiteng por. U briew u siaw ia ki sur jong ka mei ri lung ka mei ri san u minot artat la ka thoh dieng lum, ka thoh dieng kper. Ka kynthei ka phriang thad sngi ia u khaw u kba, Ka minot ka lum la u rai truh la u raishan. Kumta ka ia mih ia mih, ia rung shapoh bad shabar ing, kumne ka long ka shnong Khasi. Don mano ba khlem ing khlem tnum ha la ka ri. Kane ki long ka hok ba ai kynti u Blei Nongbuh ia u khun ka ri.

Ki khyannah ki ap ki lum la ki masi. Mynstep ki mih na tdong ki masi ki niah, baroh shi sngi sha lum ki sah. Hangne ki nang ia ka sheptieng bad ia ka phet rieh, hangne ki ieng ia ka ialeh bad ia ka iakneuh. Ki mrad ki thom ia ki jingri. ki dei ban ban tieng ne ki dei ban phet. Hangne ki hikai ia ka trei lang, namar lymda ia lang ia synjuk para ba ap masi, ka eh ban ieng marwei ha lum tang bad ki masi. Hangne ki bat la ki dong bisli bad put ia ki sur ki saw lyer. Hangne ki peit ia ki saw aiom kumno ba ki trei ha ka pyrthei ka mariang. Hangne ki nang ka pyrthuh, bad hangne ki nang ka thaw. Ka jingmut u khyannah ha lum ka san kyrpang khlem ka jingpynwit ne iarap bor na kiba san. Hynrei kylleng ka ri ka baje ka tied cang step bad shuwa ban plie masi, ka khot

to wan ban nang pule to wan ban nang thoh. Ka jingkylli ka long ka bit ban leh kumta. Ia ki khun ngi sympat ba ki jai tuh leit skul, teng teng pat ki khun ki ong ngin leit hynrei ki kmie ki kpa kim sngew don kam ban leit. Ka daw ia ka long na u khynnah ne na ki kmie ki kpa, hynrei ia ngi kiba la mad ia ka jingstad, ka jingkylli ka long katno ingai ngi iaid ha ka liang ka jingmyntoi ba ngi la lait na 'u khnam bad ka ryntih' bad 'ki thma ruh sngewtriem'. Ban len ia ka jingmyntoi jong ka jingpule kot ka long kum ba phah tur khlich ia ka kynroh maw. Hynrei ka jingpule kot ka long ym tang ki jingpyrkhat kumno ban kiew ia ka kynroh maw, hynrei kumno ban thaw kynroh maw ba shane ka long ka jong ngi, sha lyndet ka long ka jong kiwei. Ryngkat bad ka buit sumar bad ka sap ban da la ka long briew man briew, la ka mar la ka snap, la ka long Khasi sah Khasi kan wan de ka bor jingstad ban tei kyrdan maw kiew ia ka kynroh pdeng, khnang ban ia bit ka leit ka wan bad ki para bynriew ha pyrthei. Kumta ka long ka jingim jong ka jaid bynriew ban sumar ban myntoi, ban ri ban da ialade, pat ruh ban ia im ia wan ia leit hapdeng para briew. Te dei ban nang ka pule, dei ban nang ka buit tip, dei ban nang ban thoh kumta ban sah ka kynmaw.

Sa khyndiat por ka pyrem kan poi bad ka por ka dawa ban bet ia u kpu halor ki um. Ym don jaka ia ka jinglong khim, ka jingsngew ba tip ka mih na ka jingbymtip, ka jingkwah ban shong halor ka long bym donbor ban kiew ia ki thiep. Kumta ha Khasi, ha shnong jong ki u Lyngdoh u dawa ban ieng ka ksing ka nakra lynda kumta ym bit ban bet ia u symbai. Uba hch jong ka shnong u sngew khia kumno la long ka por ha u bnai bad ki um, u kheif ia ka jingpah ka jingriew u puit u sharaid, bad ka jingsawa ha ki lyer. Ryngkat bad ka por ba thaw u B'ei, ki khñiang ruh ki ia peit egor kumjuh. Kumta dei u khñiang u nong lam khubor khlem sai nar na ki jinzylliew jong ka bor hapoh khnum ka bneng bad hapoh ramew. Katno ngut ngi tip ia kine ki jingstad u khun Khasi kiba don ha ki shnong Khasi haba u wad u khein ia ka por. Kumta pynban ki ong hyndai ki nong Egypt ruh ki ap na ka bynta ka jingdonkam ia ka rep ia ka jingat bad jingran jong ka wah Nile bad ki kheif haba ki khmih thuh ba ka iadei bad ka por ba u bnai u iaid ba u jah bad u mih ha sahit bneng. bad kumta ter ter ngi ioh ia ka jingkheif por ki nong Egypt. Kumta ngi shem ia ki fianglartham, ki dngiem, bad ki dur briew shiteng mrad, ha ka dur ka jingkheif por jong ki. U Khasi ruh u kheif por na kaba sngap ia ki khñiang, ki sim bad ia u bnai, la kim pat thoh ha ki dur ha ka kot. Ka por ka dawa kumjuh ba ki khun ka ri kin her shaphrang ban khreh ia ka aiom ba la peit lypa, bad u khun ka ri u dei u lyngdoh hi ha la ing ha la sem bad un pyntied ka ksing ka nakra ban bet ia u symbai ba ia dei bad kane ka por.

Na khlieh na khlieh ki lum ka lynti ka iaid, bad shathie ka lam arsut. Shapoh sha pynthor ka poi, bad u khun ka ri u mied lyndang ia la ka syrwet ban peit ba la shibit ynda dep na hat un kiew artet shatei sha sahit, namar ha khlieh ha kliar ka long ka lynti sha shnong jong u. Ki dieng soh bang ki dieng soh thieng ki pynshlur ia u ha la ka kam. Ha hat u ia kyliang bad u dkhar na ri madan ia ki pisa jong ka 16 ana. U sybai u kynda um don shuh mynta ka iew ka long da ki pisa u dkhar, bad ia ka ksiar ruh yn ioh tang da ki pisa u dkhar. Ka jain ka nep ba itynnad bun rong ha ki shynrang kynthei ka long kat kum ka pisa ba ki ioh na kaba iapeifi bad ka umsoh ka umpai, bad ka rew ka ngap ba u khun ka ri u pynhiar sha ki pynthor ka ri hajem. Phi la ju peit katno ka jingroi ka jingrep ha ki ranab ri war mynta. Pudun ka wah Kynshi sha ka wah shongblei ka Jadukata, arliane ka wah Umnei sha ki madan ka Hat Balat, arliang ka wah Umiam sha wah Bagra, arliang ka wah Sohra sha ki madan ka wah Tharia, arliang ka wah Umngot sha ka phud thwei jylliew ka Dawki, tymbud ki ranab sha Nah Luba sha khap ki lum Gunjung haduh jan ka wah Kopili ba sheptieng kheifi blei ki nongmihngi, nalar ki madan shong lyer hir hir ka ri ki Pnar, pyrshah sha sepngi ba shong ki Khyndam, haduh ki madan ka wah Blei haduh ka wah Rangdi ha khap Garo, pynnoh artet sepngi haduh ki pud ka ri thor Kamrup, artet artet ka wah Umiam haduh ki pud ka ri Nowgong. Ka jingkylli ka long katno ngi tip ia ka snap jong ka ri Khasi, u syntiew u skud, u maw u dieng, ka bor ka um ka riat bad ki pyntha jong kane ka ri jong ngi. Ki mrad kiba ngi sheptieng ki long ka spah jong ngi. Ki hati, ki khla, ki sier, bad ki sim laiphew jaid. Ki jakoid, ki mattah, ki dohkha ki sngew synei ba la ki kamai ia u Khasi hynrei um tip ia ka spah ba ki ai. Tang ha ka kti kaba stad bad ka jabieng ba la pynproh, bad ba ri ka pynbit; bad ha ki khun kiba la ialam bad ba la hikai ha ka lynti kaba iadei, ka don ka jingkyrmen jong ngi,

Artet lynti ngi khmied, hynrei u star u ban na khlieh, thap deb ki sla jat ki dei ban dem ha ki maw pun lynti artet ki riat. Ka syep ka jaw bad nga kylli katno snem nga lah ban im, haba ka shadem ka patied kynphia ha ka thiep baishyrkhei. Ka long kaba thikna ba ka lynti iaid ki khun ka ri ka dei ban long da kumwei pat, bad ka shong ha ngi ban pyrkat ia ki lad, namar ym lah ban kiew thiep. Lada ka jingmut ka ri ka la roi bad u paidbah u la bun, ki lynti jong ngi ha ka shi kyntien ki dei ban da long ki surok.

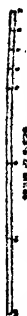
Arliang ki lad ki kdew, bun lad ki jingmut ki phet, hynrei tang shibriew nga long. Khasi ki khot ia nga, kam pher la na Pnar ne na Khasi. Ka niam kawei, ka jaid kawei. Ia ka nar ka ser nga la khat. Ia ka khyndew nga la rep la riang, ia ka lynti ka syntien nga la pun. Kumta la long la mynbarm.

Katba don ki kam nga sah hi u Khasi ha ka maifi bad ha f
kur I jaid. Kumta nga dei ban pyneh la ka rngiew bad pyn-
sah la ka snap. Ngin pule ngin minot ia ka pud ia ka sam,
pyllun jong ka ri, ia ki riat ki ram, ki khlaw ki btap ka ri
bad kiei kiei kiba don ha ka.

Hapdeng ka jingiaid jong nga baroh sawdong ka ri, ngam
kynraw ba nga jam na pud Myllem, na pud Khyrim, na pud
Jaintia ne pud Umngot, kine ki long ha la poh ri. Hynrei na
lum Nongjngi ka Pnar nga peit bad nga iohi lyngngai ka ri
ka long kawei, na madan Sutnga ha lum Dembo-Demkong,
shatai sha u lum ki syiem Shillong, sha Mawthadrishan, haduh
ki khap Garo. Kumne ruh nga shem ba hapdeng ka wah Brah-
maputra bad ka wah Rupatylli (Surma), u don uwei u jaid byn-
riew bad kata ka long ma nga u Khasi,

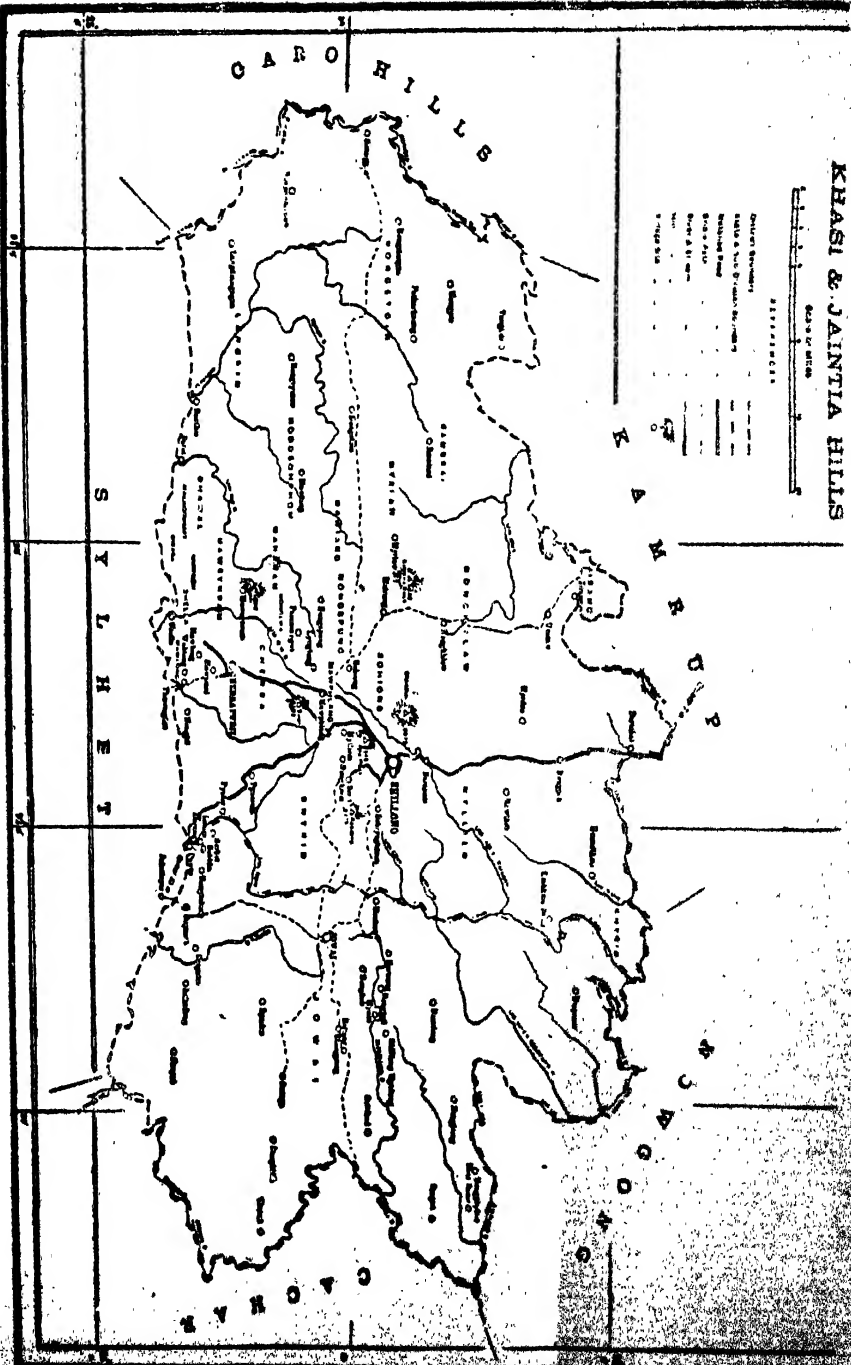
DAVID ROY

KHASI & JAINTIA HILLS



LEGEND

Chiefly British
British & Non-British
Unsettled Land
British & Non-British
British & Non-British
British & Non-British
British & Non-British



KHASI HILLS.

The walk along the top of the breezy hills to Mawphlang and from there to Mawsynram and Dwara Nongtymmer, and then along the foot of the hills across the Phodbah Malai, the Umngi and the Rilang rivers, westward to the quadri-junction pillar which indicates the meeting point of Khasi Garo, Mymensingh and Sylhet peoples, carries me back to the song 'Where'er I may roam there is no place like home'. Here at the pillar at Moheskhola beyond which I cannot claim as my country, I realise that my 'u'n'u kong', my uncle my brother, has not led me further, so back I must return and sing the popular tune as I walk to find my way home.

I have seen the trade from this country which western Khasis in the south take to the plains of Sunamganj. People carry to the markets on the rivers I have mentioned, the produce of their gardens which amounts to several thousand rupees. Khasis who live on the dizzy heights cultivate on the slopes of the steep hills such cereals as they can grow from their age long millet to the coarse rice which must have been with the Khasis from the time when they took to cultivation. In the steamy heat of the deep valleys where lime is plentiful, they grow their oranges and pan leaves which they exchange with the cash of the boatmen of the plains. In the old days they brought not only the cash but also kinsfolk who in time accepted the matrarchal system of family life and continued as members of the Khasi race to this day.

The lime rocks stand strong and firm and companies of human agency compete with one another in scratching their sides for the price which awaits the Khasi lime in the plains of Sylhet and Bengal,

The country is beautiful and that is why every Khasi is so proud of the hills which he calls his home.

I walk and as I jog along, I meet with the dear friends who in days gone by were the dreaded Lyngams. Through their country I must go as I walk from the sacred waters in the neighbourhood of the Rilang, the Jadukata river of the plains to the border of the Garo Hills on the Rangdi river. I began to love these Lyngams, fine stalwart men they are who live just as nature gives them.

Eastward I must go from the Rangdi if I wish to get home. Beyond the Rangdi my Garo friends tell me that the Khasis did once before enter their territory to the hill far beyond, but now Khasi stop at the Wah Blei river and look on Lyngam bordering on the Rangdi as their frontier on the Garo country.

Along the flat tops of Nongstoin from the Rangdi to Nongkynrih of Maharam, I walk across to Nongspung where iron was worked in the good old days. The iron trade at one time passed by the route which runs to the awe inspiring monoliths of 'Mawphan Siem' near Cherra, to the plains of Sylhet.

I come back and all the fields laugh in merriment as men and women sing their jungle songs but as I approach the village those who can afford to stay at home sing in a plaintive note the strain of a glory past and gone.

Lives of great men leave behind them their foot prints in the sand of time, but, lest we forget, the making of our life is in our own hands.

The evening lights went flashing while dogs were barking, some defying some coaxing as they stray cattle brought in. This is the Khasi village with the dog of the old folk tale as faithful as in the time when the Khasi had not gone beyond the gathering stage.

DAVID ROY

1st. June 1938



The Rudiments of the Khasi Law of Inheritance

(C. Lyngdoh B.L.)

My subject to-night is the Rudiments of the Khasi Law of Inheritance. At the outset I must tell you that this law of inheritance amongst the Khasis fall under the general classification of 'The Customs' or "Customary Law". It is needless for me to tell you what a custom is, but, in jurisprudence, in order to be valid it has to satisfy some requirements. The Judicial Committee has explained it as follows: "Custom is a rule which in a particular family or in a particular district has from long usages obtained the force of law. It must be ancient, certain and reasonable and being in derogation of the general rule of law, must be construed strictly." Antiquity, certainty, reasonableness and continuity are essential to the validity of a custom. Most of the Khasi customs will be found to satisfy these requirements and I do not think I should go into this question at all. Now a Khasi is a Khasi because of his religion (Niam) more than anything else. This is a great fact. To understand him therefore one has got to go deep down into the very root of his religion. It is 'religion in the sense of his "Niam", which regulates all his thoughts and activities. Forget his religion and you will never understand a Khasi. I believe that in no other department of his law does religion play so prominent a part as in this law of inheritance.

I propose to raise some questions and try to answer them as I believe this will help us a great deal to grasp this great fundamental fact enunciated above. My first question is how is it that in the case of all ancestral property, the Khadduh is the custodian? Here I must strike a note of warning. Some people think, especially foreigners, that the Khadduh or last daughter succeeds to the property of the family: this is very wrong idea. She succeeds not to the property *but to the office as custodian or keeper of it*. A question arises here and that is why women and not men are holders of properties? The answer is, I believe, because like David of old, their hands were full of blood - constant warfare and bloodshed - they thought it best to leave the religion in the hands of their women folk. Sir James Fraser in his book, "Folklore of the old Testament" says that the custom of tracing decent and transmitting property of motherhood through women may in its origin have been based on the certainty compared with the uncertainty of fatherhood. But I do not think that this applies to the Khasis at all. It is thus seen that religious consideration explains the existence of this matriarchal system amongst the Khasis. It will be easy now to understand why amongst the Khasis cognates get the preference over agnates. The next question that arises is why the youngest of all the daughters should be the custodian? It is a Khasi sentiment that the first daughter

should be married first and so on according to the order of seniority. Each daughter when she gets married is given a separate house inside the ancestral land. By this process of elimination the last daughter naturally is the last to remain in the house and she is therefore left in charge of the properties belonging to that family. Being in charge of the properties, she has also to look after the religion of the family. To be more correct she holds the properties because she holds the religion of the family. But, having the least experience, she usually takes the advice of the elderly male members who are the uncles (Kñi).

2. Take again another question : what is the real nature of ancestral property? Ancestral property from its very nature, denotes jointness. It is supposed to be held in common by every member of that family. It was never meant to be sold or disposed of. This practice of selling ancestral property is of comparatively recent origin and is the result of contact with foreigners particularly with the establishment of the Headquarters of the Province in their midst. The tendency to divide the ancestral properties into families and etc. is due to nothing else but slackness in religion. The very conception of "Sudnia", "lawbei" and "Thawlang" implies oneness or jointness. There are points of similarity between the Khasi clan and the family amongst the people of Malabar who are also matriarchal. The President of the Malabar Marriage Commission of 1891 writes "In its simplest form a Tarword or Marumakkattayam family consists of mother and her children living together with the maternal uncle as their Karnavan. In its complex form it consists of several mothers and their children or their descendant in the female line all tracing their descent from a common female ancestor and living together as a joint family, in subjection to the power and under the guidance and control of the Senior male for the time being, as its head or representative. The link of relationship is descent from a common female and the bond of family union is subjection to a common Karnavan. The notion of Tarwad property is that the entire family is its owner and it is impartible except by common consent and that each individual member is entitled to be maintained in his or her Tarwad home and to the fruits of joint beneficial enjoyment." Among the Khasis of the low lands usually called "Wars" there are such lands as "Seng land" "Ri Shieng" which if one understands them aright convey the idea of jointness in the family composing a "Seng".

3. Again the Khadduh in some cases forfeits the right to succeed to the management of the property. This can be the result of a "Sang" or some defect in her character or misconduct of some kind. Here also is seen the supremacy of religion in the life of a Khasi.

4. Among the people of Jaintia Sub Division the wife can get the self acquired property of the husband on condition that she performs the ceremonies of "Kit Khih" and "Ri Shieng". "Kit Khih" is described by Mr. Rita as follows, "When a couple have got children and have been living for a long time, then by mutual consent of the wife and the mother or nearest relative of her husband, the wife can get a monopoly of the income of her husband by a ceremony called "Ki Khih". In such case, the wife sends a gourd full of liquor to the mother of her husband or his nearest relative and then the husband is at liberty to give and gives a part of his income to his wife. After 2 or 3 years the wife again sends for the second time another "klong" (gourd) with liquor for getting the monopoly of the income of the husband to his mother or nearest relative (sic). Then the husband leaves the mother's house and goes to that of his wife and the mother must give some property to his wife and then the husband works for his wife and gives his whole income to her and then the wife cannot remarry and must also deposit her husband's bones in her family Urn or must (sic) ri-shieng as they call it". Here is another instance of religion playing a very important part in the matter of succession or inheritance to properties.

5. Religion plays no less a part in matters relating to succession among the "War" people as it does among the Khasis of the uplands. "Ri-Shieng", "Kit apot", "Khang apot", are expressions common amongst them and all connected with religion. "Apot" has a special sense among them and means the expenses connected with religious ceremonies after death, illness, etc. Suppose a woman dies and her children refuse to bear the expenses connected with dead body, the other member will contribute according to their means.

The children of a woman by refusing to pay would be Khang-apot and cannot inherit their mother's properties. Here also we find that religion is the deciding factor.

In no country throughout India is the reign of custom so paramount as in the Punjab. Here in the village communities among the Hindus and Muhamedans, agriculturist and non-agriculturist, customs and usages regulate and determine the Civil and Municipal rights of the people much more than the statutes and Laws. The Punjab Civil Code has fully recognised the legal force of custom in all matters of civil right and that it prevails against Hindu Law where the latter is shown to have been superseded by it.

Our beautiful customs are still in a fluid condition. We must confess to our shame that in spite of the proud position which we hold as the most enlightened, most forward of all the Hill tribes of India, we have not seriously attempted to

present to the world the culture or the beauty of our political and social institutions which our fore fathers have left to us as a glorious heritage. We may have embraced other religions but true Khasi religion has more to do with the practical aspect of human relationship than with any thing else.

Of late our country or India for the matter of that has gone spinning down the ringing grooves of change at break-neck pace.

Changes political, social and otherwise are pouring in from all sides and before long we shall lose our individuality as a race unless we preserve our culture. It is therefore high time that members of a Society like ours should put their head together and rescue our Country's name from oblivion and forgetfulness.

Ka Jinghikai ia ka Mariang (Nature Study)

Da u T. Cajee, B.Sc., B.L.,

Ha kawei na ki Jingkynthoh ha kane ka kot khubor ngi la pyni ia ka jingdonkam bad kyntu ia ki badonbor ban buh noh ia ka Jinghikai ia ka Mariang (Nature Study) ha ki skul rit jong ngi ha ri Khasi bad Jaintia. Bun lehse na ki nonghikai bad kiwei pat ki rangbah ki ban ong ba ym lah ban hikai *Science* ha ki skul rit, ba ki khvnnah kim sngewthuh bad ngim pat don nonghikai skul rit hi ruh kiba lah ban leh ia kata. Nga mut ban pyni hangne ba na kata ka liang ngim don jingeh eiei, namir da lade hi nga la shem ba kane ka long kawei na ki jinghikai ba ki khynnah rit ki sngewtynnad eh bad hangne ngim donkam nonghikai da ki *Scientist*, hynrei tang kito ki baicit ia ka Mariang bad kiba pule ia ka man ka por ka la biang bha. Ngi bun kum kita ha ri Khasi tangba haduh mynta ngim pat pyndonkam ia ki. Kawei pat ka jingthmu bakongsan jong kane ka jingthoh ka long ban pyni ba kane ka jinghikai ka long kawei na ki bakordoi tam ha kane ka yuk bad ym don kawei pat ka ban iaryngkat bad ka, ha kaba pynproh ia ka jabieng bad tei ia ka jinglongbha ki khynnah. Ka pyithei baroh ka la iohi ia kata bad wat hangne ha ri Assam ruh ka Sorkar ka la pynrung ia kane ka jinghikai ha ki skul rit ki dkhar.

Kaei ka Jinghikai ia ka Mariang? Ka Jinghikai ia ka Mariang, kumba ka kirteng hi ka iathuh, ka long ban tip bad peit bha ia ka pyrthei kaba ker sawdong ia ngi bad ban don ka jingshemphang basngewtynnad ia kiei kiei kiba paw bad don ha ka. Ban shu ong ha ka ktien paidbah, kane ka subject ka hikai ia ngi tan tip ia ka khyndew bad ka suifi bneng, ia u slap bad ka lyer, ia ki jingthung jingtep, ia ki dieng ki sieij, ia ki sim ki mrad, ia ki puit ki kha ang ne ia kiei kiei baroh kiba don hapoh khyndew, ha sla khyndew, bad ha suifi bneng.

Ki jingthmu jong ka :- Baroh ki riewstad bad ki nonghikai skul ka pyrthei ki la mynjur ba ka 'Jinghikai ia ka Mariang' ka dei ban don ha ki skul baroh namarba ka dei ka jinghikai kaba iadei eh bad ka jingim u briew man ka sngi. Kaei ka jinghikai skul? Ka long t'ng ka jingpynkhreh ia u briew ban im suk im saifi ha pyrthei. Hynrei u briew ruh u long uwei na ki jingthaw ka Mariang bad um lah ban im suk im saifi lynda u tip kumao ban pyniadei ialade bad ka, bad ban pyndonkam bha ia ki bor jong ka. Lada ngi peit ia ka jingstad ki jait bynriew ka pyrthei ngi iohi ba kito kiba ha khlieh eh dei kito ki briew kiba tip bha ia ka Mariang bad kiba lah eh ban pyndonkam ia ka. Ka bor jong ka um kaba long ka jingsbyrkhei ia u khun bynriew mynhyndai ka la ai sboh bad pynlong ki pyntha bajyrngam ia ki jaka tyrkhong ka pyrthei, ka la trei ia ki kam u briew da ki kor laipbew jait, bad ka la pynthaba da ki sharak clectrie ia ki nongbah badum kylleng sawdong ka pyrthei, tang namarba u briew u

tip kumno ban pyndonkam ia ka Mariang ha ka ban shakri ia u. Ka sim ia kaba u riwhyndai u pyniap namarba ka ham khyndiat ia ka jingthung jong u, ka kylla long mynta ka jingpynim ia kiwei pat ki jingthung kiba ai spah ai hajar ia u.

Ka jingialeh ban pynduh ia ki jingpang u khun bynriew, bad ki jingpang ki jingthung jingtep bad ki mrad, ka jingpynbha pynbiang ia la ka met bad ka jingbam, knc ki long kiei kiei kiba u briew u dei ban leit phai biang sha ka Mariang ban ioh hikai kumno ban pyniadei ia lade bad ka. Ka khlaw ka don la ka jong ka aifi sumar met kaba u briew, da kaba u wan phet sha ki shnong heh, u la pynduh bad mynta u dei ban wad da kano pat ka lad un pynmuh buji ia ka. Namar kata ka jingthmu bakongsan jong ka Jinghikai ia ka Mariang ka long ka jingpyniadei ia u briew bad ka Mariang kaba ker sawdong ia u.

Kawei pat ka jingthmu jong ka ka long ban hikai ia ki khynnah ba ki jingthung jingtep bad ki mrad ba ngi don ki long ka spah ka ri jong ngi kaba ngi dei ban sumar baihan ai na kawei ka pateng sha kawei pat. Lada rwei u briew u siat sim ne thoh dieng kata ngim da lei lei eh hynrei lada ar lak shieng ki Khai ki ia siat sim bad thoh dieng, shano ki khlaw bad ki mrad ki sim jong ngi kin poi? Bun na ki jaka paw nam ka pyrthei kiba la synlen bad kilem briew shuh mynta tang namarba kam don khlaw shuh: ka nengbah Tarshish bapawnam hyndai kaba ki lieng jong ka ki king kylleng sawdong ka pyrthei ha ka khai pateng, ka la kylla nongkyndong mynta tang namarba kam don khlaw shuh ban thaw lieng. Ka jingkwah juti bad pla snieh bsein ki mem Bilat ka la pyndah ia ki jingthung jingtep ki nong Africa namar bam don shuh ki bsein kiba pyniap ia ki khniang bam jingthung. "Ka jinghikai la ka Mariang" kan ai ia ki khynnah jong ngi ka jingsngewthuh ban fiiewkor ia ka dor ki jingthung jingtep bad ki sim ki mrad jong ngi, bad kan kyrhan ia kito baroh kiba kwah ban pynsangeh ia ka jingpynjulor be-aifi ia ka spah jong ka ri. Namar kata kane ka jinghikai ka long kaba ktah eh ia ka jingim jong ngi weibriew bad ia ka jait bynriew baroh kawei.

Ki jingmyntoi jong ka r— 'Ka Jinghikai ia ka Mariang' ka don ar jait ki jingmyntoi :— (a) Ka pynproh ia ka jabieng bad pynbha ia ka jinglong u khynnah (b) Ka pyniar ia ka jingtip jong ngi kaba lah ban ai spah ia ka ri bad ai shuh shuh ka jingtip ia ka pyrthei.

(a) Ka 'Jinghikai ia ka Mariang' ka pyniar ia ka jabieng ba dang khie jong u khynnah da kaba pynmlen ia u ban peit bha ia kiel kiei bad hadien pat ban ai ka daw ha babiang balei ki long kumta. Ka jingaidaw ka babiang kam lah ban mih khlem da don ka jingpeit ka babniah. Ban peit, ban ringnia na ka jingpeit,

ban pynshisha da kaba peit shuh shuh, bad ban bah jingthoh ia ka jingmih ka long ban hikai ia u khynnah ban long shisha u Stad-da-tip (Seientist). Ka jingduna ka jinghikai ba ngi don mynta ka long eh ka jingspel bad pynpule tuta ia ki khynnah ha ki subject ha ki bum don jingiade. eiei bad ka jingim jong ki. Ka 'Jinghikai ia ka Mariang' kan pynduna ia kane namar ha ka u khynnah um lah shaniah ha ka spel tuta na ka kot, namar ka kot jong u ka dei ka Mariang bad u dei ban shaniah tang ha kaba wad ban peit hi da lade. Un ioh ruh ka jinghuh na ka jingpyrshang lade, na ka jingiar ka bor peit la jong, bad ka jingkmien na ka jingshem thymmai baphylla. Kan pynkhih ruh ia ka jabeng jong u ban wad ia kiei kiei ki bathymmai bad ban dalam ia u sha ka lynti ban hikai ia'ade bad ban jubab ia la ki jingkylli. Nalor kata, ka hikai bad pyniar ruh ia ka bor ban kren bad ban thoh. Ka jingmih na ka jingpeit ia ka Mariang, da kaba thoh, ring dur bad thaw nuksa ia kaei kaei ba ngi la iohi kan iarap ia ki khynnah ha kaba pynnang kloia ia ka ban kren bad thoh bha ia la ka ktien. Ka iarap ia ka bor ban thaw eiei.

Ha ka liang ka akor bad ka hok, ka pynmih ia ka mynsiem ban iohi ia ka jingphylla had ban sngewrit ha khmat ka jingmaia ka bakhraw jong kane ka pyrthei. Ban iohi ia ka jingstad kaba thaw ia ka sner jong ka sim, kaba pynthaba ia u mawlynai, kaba pynmih ia ki rong baitynnad u syntiew bad kaba bat ia ki met bneng bahch bad bajngai ha suñ, ka long ban burom, sngewrit bad mane ia uta u Jingitynnad Bymjukut, u Nongbuh u Nongthaw ia kiei kiei baroh.

(b) Ha kaba pyniar ia ka jingtip ka don ka jingkordor ka bakhraw eh ha kane ka ri jong ngi. Bun eh na ngi ki bym tip eiei ia ka jinglong ki jingthung jingtep bad ki mrad ki sim kiba ngi don. Ka long kaba lah eh ban jia, kumta ka la ju long, ba na ka jingpule ki khynnah ia ka Mariang ngi lah ban shem kaei kaei kaba iadei bad ka spah jong ka ri. Bad kane kam long kaei kaei kaba sha lyndet ka bor jong ki khynnah, ban iarap ia ngi ha kaba lum bad buh ryntih ia ki jingthung jingtep ba ngi don, ha kaba wad jingtip shaphang ka jingleit jingwan jong ki sim, ka jingim jingsan jong ki khüiang, bad ka jinglong ka lyer bad u slap, bad da kaba leh kumta, ban iohi lad ban pynroi shuh shuh ia ka jingtip ka pyrthei. Hangne wat u nonghikai kyndong ruh un iohi lad, ym tang ban ai shuh shuh ka jingtip ia ka pyrthei, hynei wat ban shem phylla ka jingstad ka ban ai spah ia ka ri.



Ka Jingspel dak bad ka Dikshoneri Khasi

Da u T. Cajee, B.Sc., B.L.

La kumba 5 ne 6 snem mynta ka la don ka jingud ka bakhraw na ki khynnah skul bad u paidbah shaphang ka jingbymbeit jong ka jingspel dak Khasi hynrei haduh mynta ym pat don satia ka jingpyrshang ka bajur ban pynbeit noh ia ka Ku la don shisha ka jingpyrshang u Fr. J. Bacchiarello S.C., bad ki lok jong u ha ka snem 1933, bad kane ka la pynmih katto katne ka jingbeit bad ryntih ha ki kot ba ka Katholik Mission bad kiwei ki pynmih, hynrei kane run kam shym trei haduh bakut. Kumta ka jingspel Khasi ka shu sah hajuh, khlem beit khlem thikna, bad man la u nongthoh u spel katba u mon bad pynkulmar ia ki nongshah hikai ki bapli ki bym tip yn bud ia uno.

U 'Jaintia' ha u 'nai Jymmang 1938, u la kynthoh biang shaphang kane bad u la pan jingmut na u Editor, 'Ka Syngkhong Jingtip. U Editor u sngewbha ban pyntip mynta ba ka Seng Syngkhong Jingtip, da ka jingtrei shitom uwei na ki member jong ka — u G. Costa, S.C. kan sa pynbeit bad buh ryntih noh ia ka jingspel Khasi ha kaba pynmih kawei ka Dikshoneri na ka Khasi sha ka Khasi. Kane kan long kawei na ki kambah ka ban pynriewspah ia ka thoh ka tar (Literature) jong ka ktien Khasi, nalar ka jingpynbeit ia ka jingspel dak bad ka jingbatai jingmut ia ki ktien. Haba ngim tip spel ia ka ktien Phareng ne kano kano ka ktien ngi ju peit ia ka Dikshoneri jong ki bad kumjuh ruh ngin leh mynta ia la ka ktien Khasi. Haba ngim tip ia ka jingmut kano kano ka ktien ha ka Phareng ngi ju peit da ka Dikshoneri Phareng hi, bad kumjuh ruh ngin sa ioh mynta ha la ka ktien Khasi, Kane ka long ka jingdonkam ka bakhraw jong ka ktien Khasi mynta.

Ba kane ka Dikshoneri kan long ka badonbor bad kaba lah ban ong ban kane ka ktien (sic) ka mut kumta bad dei ban spel kumta kane ka kot kan iaid lyngba artylli ki Committee — kawei kan don 3 ngut ki rangbah ki banang bha 3 tylli ki ktien baiapher lang bad ka ktien Khasi, bad ka ba-ar pat kan don 5 ngut ki member bapawkhmat jong ka Seng Syngkhong Jingtip. Kane ngi ngeit ka la biang bha ban ai ia ka bor bad ka jingstad, haba wat kat ka Oxford English Dictionary, kawei na ki Dikshoneri bakhraw tam ha pyrthei, kaba don 16,400 sla ruh ka don tang 4 ngut ki Editor.

Baroh shi katta ngi don tang kawei ka Dikshoneri Khasi ba la thoh da I Babu Nissor Singh - na ka Khasi sha ka Phareng - hynrei ia kane ruh mynta ym lah ioh shuh bad ka don ruh tang khyndiat ki ktien. Hynrei kane ba ngi dang pynkhreh mynta bad kaban mih noh ynda kut. kane ka snem kan leh

lajan arshah ia ka jong I Babu Nisor bad kan long ruh artad ka Dikshoneri ka banyngkong eh na ka Khasi sha ka Khasi. Kan don palat 10,000 ki ktien kumba 1500 ki ktien kynnoh, artylli ki dak thynmai u i bad u n, ka jingbatai ia ka jingmut ki ktien, ka jingspel bad grammar. Ngi kyrpad ia ki lok baroh kiba don shisha ka jingkitkhia ia la ka ktien Khasi ba kin ia-phah kano kano ka ktien ba ki kwah ban pynrung la ka, ne kano kano ka jingtyrwa ka ban pynbha ia kane ka kam.

Nga hi ialade ngam dei u nongthaw Dikshoneri (Lexicographer), bad ka jingthaw Dikshoneri (Lexicography) ka la long mynta ka jingstad ka bakhraw (Sciencel. Hynrei ia kito kiba tharai ba kane ka kam ka long ka bajem bad kaba lah ban leh tang khyndiat por, nga kwah ban iathuh ia ki ba u Dr. Johnson bapawnam uba koh ban pyndep ia ka Dikshoneri Phareng hapon 3 snem namarba uwei u English u iaryngkat 530 ngut ki French—40 ngut ki French Academician ki shim por 40 snem ban thaw ia ka French dictionaire—u shim por ialade haduh 8 snem, kata ruh bad ka jingiaran ki nongthoh 6 ngut. Ynda ka la dep u iam pangrad ba ka kam ka la slem than haduh ba bun na kito kiba u kwah ban pynsgewbha kim don shuh ha pyithe. Na kane ka daw u bapli u la dei hok ban ong ha la ka Dikshoneri ba u nongthaw Dikshoneri u long u kuli bym don jingmysaw (harmless drudge). Lada ngi peit ia kane ka kam na kane ka liang ngi dei hok shisyndon ban ong ba ki Khasi bad ka ri baroh kawei ki don ha ka jingkitram ka bakhraw ia u G. Costa, S.C., na ka bynta kane ka kam bakhraw kaba u la ai ei ha ngi ki Khasi na ka bynta ba u jeid ia ngi bad ia kane ka ri jong ngi. Ka long ka jingai ka bakordor tam nalar kito ki *Riti* ba u la ai bad kane ka kot, khlem artatien, kan long ka kysai na ki kynhun jong ka '*Jingroi ka ri Khasi*'. Ka ri jong nri ha kawei ka sngi kan ym pep ban pyrto ia ka jingai basbun kat kane. Uei napdeng jong ngi ki Khasi u ban nud bad lah ban lum ia ki ktien Khasi ba ngi kren bad ngi thoh mynta, ban wad bad batai ia ka jingmut jong ki, ban wad ia ka thymmei bad jingiaid jong ki, ban wad lad ban buh beit ia ka jingspel jong ki, bad ban thoh bad shon ia kita baroh. Ngam nud ban jubab haba nga pyrkhat ia kane. Hynrei kane ka long shisha ka kam ki riwstad (scholars) bad ynda ka ri jong ngi ka la pynmih kum kita, kane ka kot kan sa long ka nongrim ia kaba kin trei shuh shuh ban pynbha bad pynriewspah ia ka ktien jong ngi. Bad namarba ka ktien jong ngi ka long ka ba-im bad ka ban dang im ka jingheh jingsan jong ka ruh kan mih man ka por ka samoi.

Ngi pyni hangne khyndiat kum ka nuksa na ka jingtrei jong kane ka kot ka bam pat shem lah pynbeit bha namar ka dang don hapdeng ka jingtrei;

A. U dak banyngkong ha ka jingkyndoh ktien Khasi—int, jingmaham, a-a-a.

ab, int. — Ka sur sawa ba pah ka tyngab.

akku, int. — Sma iwkhong.

akher ka sngi, n. — Ka por kut ba la bih.

akor, n. — Ka jinglong ne jingleh ha ka kam ne ka ktien

ada, adi, adu, int. — Jingjia ryngkhat ba kynduh bad pang ; waw.

ade, adv. — Imat, lehse

adkar adv. — Antad.

ado, Jingud u biwew bapang.

adong, n. — Jingkhang. jingmana.

adur, int. — Suhsat ia nga.

adverb — Ka ktien kaba batai ia ka Berb ne Adjectib

ajektib — Ka ktien kaba batai ia ka Noun.

ang, v. — Pdang, bam dait sbak.

ang-ang, adv. — Ap khmih lynti.

angnud, v. — Ba kwah eh ban ioh.

ang-um, adv. — Ba long ha khim,

angcl. n. — U mynsiem basngur.

ah, v. — Ban kyryiah.

aha, int. — Shi shis.

aham, int. — Rukom kren kyndit ba pynshepteng.

ahor, n. — Ka jaka ba ktieh.

ai, v. — Am, wanlam. — bam, v. —

bsa, ka rukom jingknia namar

kiba la iap bat, v. — ba ai ha

uwe pat ban sumar. — bor, v. —

iarap, kyrshan. — kai, v. — ban

ai eiei tang shipor. — kait, v. —

ba ai jingbam kham tam ia ki

khunlung. — kam, v. — ba ai jing-

trei. — khawduh, v. — ban pan

bad kwah ban long jingiatait

syndon. — khusnam, v. — ba

burom, kyntiew nam. — kor, v. —

basniew ka bainong ka babun. —

ksew, v. — ban pynbeh mrad da u

ksew. — ksuid, v. — bathaw bad

pynshitom ia kiwei da kaba aiti

ha ka bor u ksuid. — kylliang, v.

— ba pan eiei hadien ban ai noh

pat. — daw, v. — pyni nia —dkhot,

v. — ba ai jingknia kat kum ka

rukom la ka jait — dor, v. — ba la

pyllait dor ia ka die ka thied. —

duh, v. — ba la ai eiei bam dawa

ban ioh pat. — dur, v. — ban pyni

nuksa ban shna. — ei, v. — ba ai

eiei khlem dawa shuh. — ngub, v.

khublei, baai jingnguh da ka

jingknia haba la leh eiei. — huspai

v. — la pynleh kjeh bad shah

jem. — lad, v. — ba ai bor, ba

iarap, ba pyllait luid — laitlan,

v. — ba shu pyllait lyngkar

Iap, v. — Ba la dkut mynsiem

— ang, v. — Ba iap ngiah

— ibiej, v. — Ba shu iap da ka

jingjia ryngkhat

— klam, v. — Ba iap na ka jing-

shoh ka kham, iap kholera

— kut, v. — Ba iap sah kut ha

ka jinglong bakhim

— duh, v. — Ba iap bad duh jait

— ngiah, v. — Byrgia, ba shu

pynlut por ha ka bam don

kam eiei

— iap, v. — Bastang bad sting

— ieng, v. — Ba shu iap ryn-

nieng ha ka jaka ba long

— iong, v. — Ba shu iap tyr-

khong bad lwait

— jyilop, v. — Ba iap hapoh ka

um

— ler, v. — Ba iap tlot shi por

bad im biang

— op, v. — Ba iap pisa tap sop

— pongding, v. — Ba iap sahkut

khun ha ka kpoh

— shiliang, v. — Ba iap shiteng

ka met ka phad

— snap, v. — Ba don eiei kaba

i shong dor shong sbai

— snem, v. — Ba iap na ka jing-

pang kyrthep

— thai, v. — Ba iap shoh sngi,

tyrkhong; ba la iap ngiah

— them, v. — Ba iap na ka jing-

pang kholera ne pynhar

— thngan, v. — Ba iap bam ioh

jingbam iap nemsniew

— tram, v. — Ba iap hap sla na

ka jingpang tram

— tyrsaw, v. — Ba tlot na ka

jingthngan

— tyrut, v. — Ba iap mynsaw

— iapah, v. — Ba iakhroh, kjor

Contact of peoples

A man with a large outlook on life, draws his inspiration from the seas of peoples among whom he moves, and has his being. In our contact with peoples we have had experiences which are useful guides in our conduct in life.

1. Is there a need for ethnographical research?

The object in view of the paper is to stimulate the desire for ethnographical research. The investigations into the thoughts and life of any community, and the collection and compilation of these on scientific lines are of great value as contributions towards understanding the mind of man and the attitude of mankind in general. The problems of psychology of the human mind lead us to an understanding which may help us to bear with one another. We need Ethnographers and Psychologists, and we need the valuable qualities of both in anthropologists. We in Assam owe a great debt to Dr Hutton and Mr Mills and with their guidance we ought to go further afield.

2. Whether there are peoples to be found who are in primeval form, simple and uncomplicated by external influence?

It might be said that we in Assam are being kept as anthropological specimens, but that scientific with regard to the commodities we have for exhibits from this province, confront us with another scientific problem, whether there are peoples to be found who are in the primeval form, or the simple products of that form, who are simple uncomplicated by external influence. I suggest that at all events, no peoples, however backward, are still in a primeval condition.

To peoples in the lower grades of human progress in the known History of man, we apply the term primitive. I must apologise for use of this word as we know next to nothing of the unknown History, and we do not know what laws governed the absolute primitive condition.

3. Must we not admit that there have been movements, and mixtures of peoples in the world?

Unless we argue that are peoples who are free from all external influence, we must admit that peoples have moved, and with the movements and mixtures of peoples, we cannot say whether an institution as we find in a relatively simple form among peoples whom we call primitive, may not be a survival of some highly developed institution or interpretation not known to our History. We cannot proceed scientifically if we simply brush aside as vague imaginings of the superstitious what after all, may be the remains of some real system, part of a definite philosophy. For instance, we may find that in the case of peoples who are now grouped as animists, there might be peoples with a definite idea of the supreme deity, who might be the home of monotheism.

where the purer faith had been contaminated by subsequent degenerated influences. The Khasi has said "Ah Blei Trai Kynrad", "Oh, Lord and Master" from long before he met with the known influences of History. There is no one who can tell how and when the Khasi was initiated in his rites and ceremonies. The Theistic ideas of the Khasi present as a culture which has withstood the batterings of time, but since when and from where, or how, no one can say?

4. With the movements and mixtures of peoples a change takes place. Which are the ordinary methods by which the change sets in?

If we admit that there have been movements and mixtures of peoples, with these movements and mixtures there must have been clashes of interests and cultures when as a result a change takes place. This takes place either by the subjugation of one people by another, when many of the old customs of the former may be toned down and undesirable ones abolished, or a change may take place by different peoples settling in the midst of the natives of the place, or by the natives visiting and living in places inhabited by other peoples. The effect of the change requires careful observation, as it is slow and gradual, and it sets in in spite of the conservatism of the peoples. It is the duty of the guardians, natural as well as those appointed over the native peoples, to keep a careful watch and to protect. This requires gift as well as skill.

5. Can we conclude that wherever we find diversity of funeral rites there has been diversity of culture?

As we know of the practices in human life, religion is the most conservative, and in religion rite, associated with the modes of disposal of the dead are very sacred. These rites form the important features of the culture of a people, and it is in these rites that the conservatism of mankind is very strong. With the rites and ceremonies in connection with their dead, we get the most sacred beliefs and sentiments of mankind, and man carries the rites and sacred beliefs with regard to his dead wherever he goes. Can we conclude from this that we find diversity of funeral rites there has been diversity of culture?

6. What was the earliest mode of disposal of the dead, and what was the cause of the change?

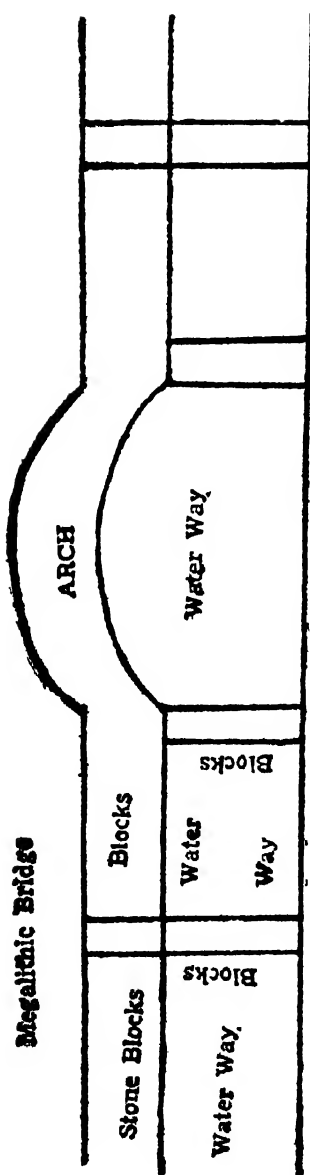
We have read of different modes of disposal of the dead. It will be interesting to study the different modes, but not in this paper. For our present subject one might ask what was the earliest mode of disposal of the dead, and whether the change of the mode was caused by evolution in the culture of man or by necessity. I need not weary you, but I just say that I am on the side of those whose theory is that it is human nature to try and keep their dear ones even after death, as near themselves as possible, and for this the endeavour is

to keep the dead whole and intact, hence, the different modes of keeping human body dry and intact, right down to the process of embalming, and erection of statues representation of their likeness. There are the theories that there are two classes of peoples, one class which fear their dead, and another which adore or worship their dead. But as we come nearer at home, I refer to my custom as a Khasi, I claim that the Khasi mode of disposal of their dead is only by cremation.

But when I wish to say that the Khasi culture is therefore simple, get into a complex in the attendant ceremonies at the successive places of deposit until the bones which represent their dead, reach the family cist and rest with the rites and ceremonies. In a word, Khasis do not fear their dead yet burn their dead, and bring them back again near themselves, and feed them with the sacramental offerings. I ask where this idea originated with the Khasis?

The combination of material simplicity with the complexity of the Socio politico-religious institutions of even these hills, is a complex which hardly escapes the notice of any enquirer. But the wonderful part is in the mystery of when, where, and how the complex was acquired by these people. The fact is indelible in that families, houses, villages are regulated, and these are co-ordinated into states in these hills by these institutions.

7. Is mental or material culture into a tangle, I shall ask you to consider just which counts? only the two phrases, "Human mind" and "Material complexity", and I shall put it in the way: Is mental or material culture which counts? I have already said that the human mind is important in that the understanding of the problems of the human mind leads us to an understanding of one another, either as individuals or as races. But at the same time we do not say that the material culture of a people develops *in extenso* with their mental culture. People are influenced by their environments and the nature of the country in which they find themselves. People in one country may not have had to summon their mental energies to the extent that the people in another might have done. But when these two peoples meet, both their materials as well as their mental culture count. There may be people who in their arts have not got beyond straight lines and another who knew the use of curves, but it will not be correct to say that the outstanding features of one form of art as found in one people exclude all possibility of any other form of art existing even in idea in that people. I found that the Jaintia Raj who had both Khasi uplanders and Sylhet lowlanders as their subjects got the two to erect a bridge of stone. Khasi fashion the Khasis put up a megalithic bridge of straight blocks of stones to which Sylhet workmanship added an arch of stone. The combination is a megalithic arch bridge of stone.

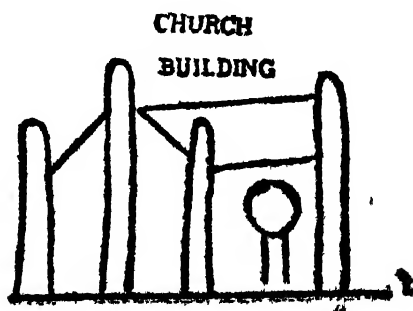
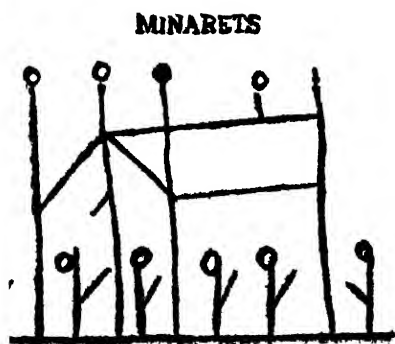
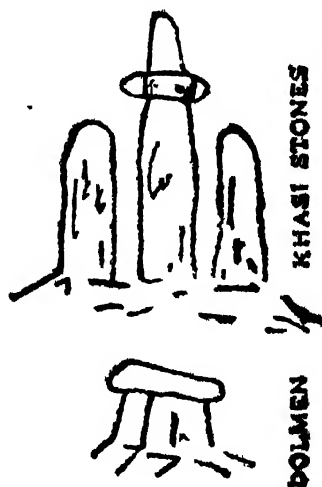
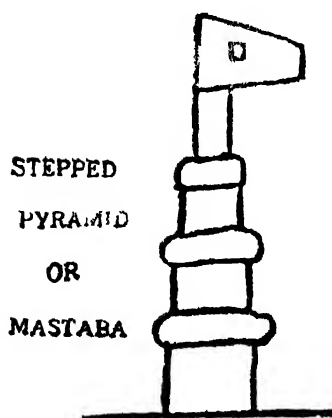
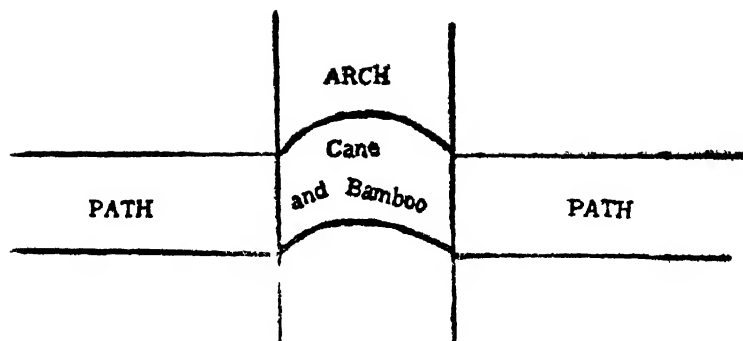


It is not necessary to say as the above structure shows that the material art of one people is not possible to be in the other, as much as the material arts of both peoples are necessary to one another. It is clearly obvious that the Khasi has not used the arch, as material is available and his purpose is served, by straight blocks of stone. Immediately he is left to his own resources he builds a cane and a bamboo arch, from one bank to the other of a deep pool, and the effect of the cane and bamboo is a spring which jolts to the dismay of the person who has to pass over it for the first time.

I may say from the straight block of stone spring up the mastaba, the church, the altar and its spires, the temples and the mosques with their minarets.

The Khasi presents himself as a veritable point of contact, I mean that with these points from the Khasi culture you get the salient points necessary in our study of the contact of peoples.

I repeat that both material and mental culture count, and in the interaction of peoples, the people of one race have to keep themselves from sinking by supplementing their mental and material culture from these of another, by the slow process of assimilation, and the brave and frank adoption, whenever they feel it will add without prejudice, to their material comfort and prosperity



8. What is the part played by the woman in the material and mental culture of a race? What is the economic consequence there-from?

However much I may like to suggest and ask what about the patrilineic and matrilineic contact. I shall not try to say about the theories whatever those may be, about these systems I shall only seek the help of these terms in the question what is the part played by woman in the material and mental culture of a race. The Khasi places man as the defender of the woman, and the woman as the keeper of his trust. *This is the social side of his life.*

He looks upon those who spring from a common womb as one family, *shi para shi kur*. In this family we have children of the mother and her sisters.

He looks upon those who derive their life and stature from one common source, and are generated from one navel string as one group, *shi para kha*. In this group we have children of the father and his brothers.

This is biological idea of life and it is the constitution of the Khasi matriarchal system. This biological idea is the reason why members of the Khasi family do not marry among themselves and with children of the father's brother's.

The reason put forward that in the matriarchal people, children of brothers do not marry one another as a result of patrilineic influence, may be taken as applicable to the Khasi matriarchy, if it can be shown that the Khasi derived from the patrilineic people their idea of the consanguinity with the children of brothers, by the umbilical cord. Until that is done I must say that the idea is the Khasi interpretation of human biology however crude this idea may be, and however far it may be, from Scientific biology. It is the Khasi idea and it is not without his object. It has its economic value and it is very important element in the social side of his life. It combines in the family unit of father, mother, brothers, sisters, the additional strength of father's brothers and their children, and all of them meet in the house of their father's mother. In this manner the Khasi house and village, and the Khasi race, is constituted socially, economically and politically. The effects of the contacts with other peoples will beat on the walls of the Khasi citadel, but the Khasi feels safe in that he defends his wife and his wife is his trustee, and he defends his mother and his mother is also his trustee. He came to his wife as the father of her son. He was with his mother as son of his father. Thus the woman is a very important person in man's life, as mother of his children who, in the earliest stage of their life, are initiated in the mental and material tradition of the race or tribe by their mother; she is important as man's partner in the struggle to keep life, as with her there is always the co-operation of his children,

and with his mother there is the combination and the spirit of team work of the children of all the children of that mother. In this constitution of family life, nothing can be done by an individual member which will wreck or upset that constitution. Whether one changes his religion or one is engaged in trade different from that of the family, the Khasi life and family is always adjustable, and the individual always remains a member of the family. This has helped Khasis to be an organised society ready for further development.

9. The more developed & highly organised is the society, the less is the revolutionary effect of the external influence on that society. The more developed and highly organised is a society, the less is the revolutionary effect of the external influence on that society. I have said that both mental and material culture counts. A race to prevent itself from sinking, must develop its mental and material culture with the object to the development in the race or tribe of the spirit of self consciousness and the development of its resources with the view to its self preservation. Self consciousness helps man to his sense of self respect, and the spirit of self respect brings to him the spirit of holding his possession in high estimation. This spirit urges a person to improve his mental and material possessions, with the object to obtain the maximum good he can for himself, the maximum strength for his self preservation, and the surest safeguard against mental, material and spiritual scarcity and defeat.

10. Organised work is an essential element in the resisting power. In the future contacts of peoples, as in the past the more organised a people is in trade, agriculture, and industry, the greater is its chance to impose itself upon the people among whom it settles or with whom it deals, and if those peoples are endowed with a superior mental culture, they will succeed to dictate their will to those among whom they settle or come in contact.

In order that a race may survive there must be strength in the moral character as well as economic consciousness in the mode of life of the family. The concerted action of a people in the disposal of the produce of their country is important. The trade and industry of the race must be organised on the basis of the families, villages, and communities of the race working the trade and industry, and getting the benefit therefrom.

There is ample scope in the case of the Khasis in this respect on the basis of our family system. This system has helped Khasis to retain property in land and gold, and to prevent hunger and begging among the members of its society up to this day. We have however to be careful with the new resources open to individual exertion, where the facilities for individual effort are great; but as I have said the Khasi family is always adjustable.

11. Is language the test of the cultural & vitality of a people? Language is very important in a people's culture. It is a test of what influences there have been on a people. The Khasi language belongs to the family of the Mon-Khmer form of speech which is said to be the widest spread form of speech known. It is capable of expressing the most abstract idea of the mind, and of depicting in the most vivid description of a scene or poetic dream.

Language can always be enriched by thinkers, singers and in fact by people in every walk of life, in a race or tribe which is active and energetic. Language lives and dies with the mental and material strength of the race.

The rise and fall of races and cultures deserve our careful study for the better understanding among mankind, and the advancement of man towards his goal when goodwill towards one another and peace will be among men.

David Roy.

KA THMA JAINTIA-PHARENG BANYNGKONG EH. (1774)

Bun na ki nongthoh histori ka ri Assam bad ri Khasi-Jaintia kibym thoh satia ia katei ka thma, bad kito kiba thoh ia ka tang shikyntien arkyntien ruh bunsien ki bakla-kum ha ka "Geography Khasi" bad "Ka Histori ka ri Assam" jong u Gait. Hynrei ia ngi u Khasi-Jaintia katei ka jingleit hiar thma nyngkong ki Phareng ia la u syiem lajong ka long kaei kaei kaba ngi dei ban iasngewtynnad bad ka ban ai jingmyntoi ia ngi. Namar dei na kane ka thma kaba la 165 snem mynta ba ki Phareng ki tip ia ngi-ym dei haduh ka por u David Scott kaba dang shen, kumba bun kiba tharai-bad dei na kane ka thma ba ngi lah ban tip ia ka jingheh jingkhraw bad rukom synshar khadar u syiem Khasi. Namarkata ngan thoh hangne khyndiat shaphang kane ka thma na ki jingthoh jong kita ki briew kiba la thaw lad bad ialeh ha katei kat hma, kiba don mynta ha ki kamra buh jingthoh hyndai ka Sorkar.

Ka jabieng kaba trei ban pynlong ia katei ka thma ka dei ka jong u W.M. Thackeray, u Sahep Bishar (collector) banyngkong eh jong ka Sylhet, bad uwei na ki kparad u briew uba don katei kajuh hi ka kyrteng, u nongthaw jong ka "Vanity Fair" bad kiwei, uba baroh ki nongpule ia ka thoh-ka-tar Phareng ki tip bha. Ki jait Thackeray ki long kiba pawnam ha ri India, khamtam eh ha Calcutta bad Dacca, bad ki bad shynrang bad kynthai (sic) ki la leh shibun na ka bynta ka jingpyniar ia ka hma Phareng ha ri India. Utei u Sahep Bishar ruh u la wan poi ha Sylhet ynda jan kut ka snem 1772 bad, tang shisnem hadien, ynda jan kut ka snem 1773, u la tyrsuh ia ki rangbah jong u ha Dacca bad Calcutta haduh ba kim banse shuh ban phah shipai ban hiar thma. Namarkata u Richard Barwell, u rangbah ha Dacca, u ban sa iarap ia u Warren Hastings pyrshah u Francis bad ki lok jong u ha ka dorbar pyniaid kam ka Kompeni ha Calcutta, u la thoh kumne sha u Thackeray ha ka 8 tarik u Rymphang 1774: "Da ka jingiaiban eh jong phi ban ioh u rangbah shipai u ban ialam ia ki shipai kiba don ha Sylhet pyrshah ki Khasi (Cossyabs) nga la kyrpad ia u Ensign Leake ban ialam ia ki bad u la kohnguh da kaba sngewbha" (Sylhet District Records, Vol. I)

Kiei ki daw jong katei ka thma? Haba ngi la peit bha ia ki jingthoh baroh ngi lah ban ai tang artylli :- (1) Ka jingbymlah pyniaid kam bha u Thackeray na ka bynta ka jinglailtuid u syiem Jaintia bad ka jingheh hima jong u ha dykhar, ryngkat bad ka jingkhoh sngewbha ki dykhar ba un pynheh shuh shuh bad (2) Ka jingkwah u Thackeray ban ioh king lieng khlem jingpynwit bad khlem da siew eiei ha ka wah Surma kaba dei hapoh u syiem, namar dei nangne ba ka dieng bad u mawshun babha eh ki leit pyndap ia ka Bengal. (Peit ki shithi u Barwell sha u Warren Hastings, 22 tarik u Lber 1774, bad sha u Thackeray 27 tarik ujuh u bnai). U Warren Hastings imat um kwah thma, hynrei u Thackeray bad u Barwell kim shah, ki ong badei ban da ai jing-sneng ia une uba heh eh na ki syiem lada ngi kwah ban pyntiang ia kiwei pat kiba rit.

Kumta ha ka 17 tarik u Lber 1774, u Barwell u la thoh biang sha u Thackeray, bad u Président bad ka Dorbar ki la thuhg ia u Captain E. Ellicker jong ka 7th Battalion of Sepoys ban long rangbah ha kane ka thma, bad ma u bad 3 kompeni ki shipai ki la leit sha Sylhet. Tang poi ha Sylhet u Thackeray u buh baroh ki shipai ba u don bad 50 ngut ki jong u Ensign Leake bad ka tiar ka tar ba la pynkhreh hapoh utei u rangbah bad ki la mih shisyndon ban leit sha Jañtiapur. Ha ka 24 tarik u Lber ki la poi bad shim ia ka Rajagunge, ka shnong kaba 6 mail na ka nongbah u Raja. Shuwa ba kin poi hangtei ki dei ban iaid lyngba ia kawei ka wah kaba jylliew bad ba la ap da ki shipai u syiem na shiliang, bad ki la lah ban leh kumta tang da kaba pyndonkam da ki tup jong ka Battalion bad ka jingmysaw jur arngut ki shipai. Ynda ki la poi ha Rajagunge ki shem ba ki Jain'tia ki lah pynieng ia la ka kut kaba don ka lynter kumba sh teng mail bad ap da ki briew shrak naba sdang shaba kut. U Captain Ellicker u thoh ia ki kum "ki briew kiba mut bad byrngem ban ai ia ngi ka jingpdang kaba shit." Hynrei hapoh ka jingialam bastad bad ba ryntih jong ki Phareng bad ka jingbiang ka suloi ka tup, ki shipai u syiem kim lah shan bad ki la her krad. Mynmiet pat la ther sa u slap u bajur bad u Captain um lah leit shuh sha Jañtiapur namar u dei ban pynshong-thait noh ia ki shipai. U syiem pat u la phah ktien sha u Captain ban sah bajur bad u kylli artad ka Sorkar ka kwah aiu na u. U Captain u sangheh bad ap ban ioh jubab na u Syiem hynrei katno katno ruh ka jubab kam wan. Kumta ha ka step jong ka 29 tarik (Wednesday) u Captain u la sdang biang ban khih bad shisyndon u syiem u phah ktien ba un phah muktia (Vakil). Hynrei uta u briew um poi bad ynda shiteng sngi u ioh jubab kabym shai. Nalor kata u Captain u ong ba ha ka por 3 baje u la iohi shibun ki briew bad ki hati kiba wan na ka kut u syiem kaba jngai 2 mail bad kiba mut ban ker kut ia u. Mar kumta hi shu win ki suloi bad her ki khnam na man la ki dong. Ki shipai Phareng ruh ki ieng thriang bad jubab kylliang da ka jingsiat kaba kham jur bad kham thikna. Ynda la ar ne lai round ki briew u syiem kibym don tiar paka ki la phet bad ka kynhun khmat ki shipai Phareng bad u Captain ki la beh ia ki shaduh ka kut bad nangta pat ki pynher ia ki kylleng sawdong ka khlaw. Ha ka 30 tarik ki shipai ka Kompeni Bahadur ki la rung ha Jañtiapur (nyngkong eh) bad u syiem bad la ki nongbud ki la phet sha ia ki khun-ki-hajar ka ri lum Jañtia.

Kaei ka jingmih ka thma ? U Thackeray u la hun hynrei u Barwell pat u kwah ban ai ia ka Jañtia ri thor ka u A. Riza, u Thanadar jong ka Pandua. U Thackeray u iapynch ia kane, u sdang ban ia kynjoh ktien biang bad u syiem bad ha ka 12 tarik u Jylliew u la lah ban ai report sha Calcutta ba u Captain Ellicker u lah mih noh na Jañtiapur bad u la iasuk bad u syiem bad ioh lut ia kaba ki kwah baroh. Kata ka mut ba ki Phareng : (1) ki ioh 15,000 tyngka kum ka bailutksan thma, (2) ka jingpynaid heng mon ha ka wah Surma khlem da siew eiei, bad (3) ba u Raja un

ym iamushlia shuh ha kino kino ki kam kiba iadei bad ka Kompeni Badonburom." Ka Board ha Calcutta ka la mynjur ia katei ha ka 28 tarik u Jylliew, hynrei 10 sngi shuwa ba un tip ba ka Sorkar kan ai biang ia ka ri thor, u syiem u la iap noh ha ka 18 tarik u Jylliew. U syiem thymmai u kohnguh katba ong u Thackeray bad hapoh ka jingiada u Sahep u sdang ban synshar biang ia la ka Raj bakhraw. (Sylhet Thackeray by F. Bradley Birt, Chapter vi).

Khasi Religion

Rites and ceremonies

RELIGION. In Khasi the word **NIAM** means the rites and ceremonies. In the completion of these rites and ceremonies we have the duties to perform as the bond of human family and society. Thus we have the marriage and birth ceremonies, the naming ceremonies, the death and the bone keeping ceremonies. These are the emotional and the practical aspects of Khasi religion - **NIAM** - as interpreted in act and behaviour and as embodied in custom and as forming family ties and social bonds. In these ceremonies we have the manifestation of the Khasi mind in words, deeds, customs and institutions, and of their idea of the ultimate cause.

Ultimate Cause

In their idea of the ultimate cause we have the cognitive aspect which gives us the idea of their belief and of their position in which they place themselves with reference to this ultimate cause. It is their human yearning for knowledge and their struggling for freedom and the means to escape.

How and whence this idea

It is difficult to say how and whence the Khasis came to the idea of the ultimate cause to which they gave the name **U Blei-GOD**. It may be surmised that by synthetic and analytic methods Khasis realised that there is a higher unity which explains life and matter. They cannot explain how life ceased, the only possible answer to the questions must have been the existence of a higher unity which explains them all. These are the indications in the Khasi phrases that they understood and realised life. The phrase "ka long", ka man'. Ka long - to be, ka man - to grow. The tree lives - u dieng u long, and the potato (tubars) has grown - u phan u la man. Then we find these words with references to themselves and the ultimate cause. "Ka long brierw, ka man brierw," lit. - to be human and to grow human. Hence in the marriage ceremony the officiating priest says "Hei ko Blei na jrong na tbrian, ko Lei synshar, ko Lej thaw brierw man brierw kumba la buh ma phi u Blei - ka Blei ban long I kha ban long I Man." "Hei Oh God from above and below (that is of the heavens and earth) Oh God the controller, Oh God the Creator of the being of man and the growth of man, as ordained by thee U Blei - Ka Blei to be those who cause to be and who cause to grow, I Kha - I Man" (lit. those who are connected by marriage).

Conception of transcendancy and vanity

There is the Khasi conception of the transcendancy and vanity of the world of experience and he called this state of imperfection "ka pyrthei shong basa" (lit. the world of temporary abode or residence) and with reference to his material existence he says "ka ruh shong bynda" (lit the life of temporary encasement) which show his idea of temporal world and temporal existence.

In spite of the apparent passing and fleeting nature of the surroundings in which the Khasi acquired his experience he again saw life never ceased, there is the cycle of seasons when the seeds germinates, springs, grows and ripens, so he says 'long' and 'man' 'to be' and 'to grow'. Thus in their realisation of Ultimate cause life they attributed the origin to a cause, and as infinite and indestructible. In experience of life as transcendent and vain, and the cycle of life, Khasis had attained to the cognitive aspect of their belief in a creator who is superior to temporariness and finitude, that is in a God who is transcendent and immanent. In their realisation of the cycle of life they also realised that life as well as the ultimate is indestructible.

Order and economy. In this cycle of life they also realised that there is order and economy; they attributed all this to the character of the ultimate cause.

Attributes of "U Blei" God. Having stated all these you will see in the Khasi expressions of the attributes of this ultimate cause whom they call "U Blei" God, which will explain and bear out in all that I have said :—

U Blei Nongthaw Nongbuh - God the creator of our bodies and the creation (Nongthaw), and God who fills us and fills the universe with life - Nongbuh mynsiem.

U Blei Trai Kynrad - The Lord God and master.

U Blei shi hajarnguh- God to whom all obeisance is due.

U Blei na jrong na thian - God who fills the heavens and the earth (the universe.) God who is immanent and transcendent.

U Blei U Nongsei - God who causes to be and to grow.

U Blei uba tohi uba tip - God who sees and who know - to whom nothing is hidden or unknown.

Let me quote some of the instances in which these attributes appear. We find in the birth ceremony the sacrificer implores, "Ko Blei ko Nongthaw ko Nongbah" "Oh God the creator and God the instiller of life". The other attributes are used in the different ceremonies adapting to the occasions and ceremonies performed, but all these attributes appear in the ceremony of thanks giving offering to God, when the sacrificer says "sngew ko Blei Trai Kynrad, na jrong na thian, ko nongthaw ko nongbuh, ko nongthung, ko nongsei, kumba nga la long bynriew, man bynriew" "Hear Oh God Lord and master of the heavens and the earth (the

(universe), the creator and the instiller, the appointer, who causest to grow who causest to be, as I have become mankind, grown and increased in mankind." These ceremonies with the Khasi epithets applied to Him whom they call U Blei, God, show the Khasi theistic idea of the oneness of that God to whom all obeisance is due (shi hajar nguh). In this monotheistic idea of God there is a notion of the feminine attribute in the God-head in whom the control and care of life in the universe is entrusted.

God the Controller This attribute is personified as Ka Lei
Ka Lei Synshar Synshar (God the Law giver and controller). This attribute of God plays a very important part in the Khasi conception of God and of the system of the divine dispensation and the economy in the world.

The Khasi believes and has a clear conception of God as the law giver to the human race which in the Khasi legend is known as the "Hynñiew trep hynñiew skum" — "the seven nests the seven roots". He is the God the creator and God who fills the heavens and the earth (najrong na tbian) and to whom all obeisance should be paid (shi hajar nguh).

Sickness and Calamities A Khasi attributes to his acts of transgression against God and his sins of omission and commission, the cause of sickness and calamities in which the evil spirits and forces of nature take an active part. Thus the Khasi practices divination to find out the cause and propitiate these spirits and forces. But these forces are under the control of God, and the Khasi as a last resort when everything else fails, leaves it to the will of God. The Khasi is also aware of sin against God and the order of God. It is a "sang", (Sah-ang—that which remains gaping, that which cannot be reconciled), that which cannot be filled up—hence cannot be reconciled before the justice of God.

God as judge in whom the power to reward and to punish is vested Again we find the Khasi says, "Ap jutang me U Blei, ieng rangbah Me u briew" (Hold up the covenant thou Oh God, arise and support, oh man). When he is baffled by the evil device of his fellow man he leaves everything to God, and last of all to the day when both he and the other man will take their stand before and be judged by Him,

Veneration of ancestor

In their life Khasis adore deceased ancestors by means of offerings. These ancestors are U Suidnia (the first maternal uncle), ka Iawbei (the first grand-mother) and u Thawlang (the first father, husband of ka Iawbei), I shall return to this again later,

A challenge This veneration of ancestors and the attempt to secure material prosperity by revering special objects, throws out a challenge as to whether the idea of religion in the world degenerated from the idea of God to idolatry and fetichism, or was a progressive idea from the latter to God and the submission of man to God.

Relation between man and God The Khasi belief in the prayer asking for forgiveness of God the Creator, Lord and Master, of his sins and acts of transgression after he had been able to ascertain them by divinations, tends more to prove that a Khasi allows nothing of material gain to stand between him and God, and that all other things, the sacrifices for ancestors and the offerings for objects of special favour, are motives proceeding from selfish and lower ideas of life, and therefore indicate a degeneration of man from the aspiration for higher to the passion for the lower ends of human life. Thus I have already said, in the Khasi ceremonies, offerings and sacrifices we find that God the Creator Himself is invoked in this way: "Sngew ko Blei Trai Kynrad na jrong na tbian, ko Nongthaw, ko Nongbuh, ko Nongthung, ko Nongsci, kumba nga la iong bynriew, man bynriew la ioh ka khiah ka nang, kumba la isynei ma phi ka Blei ka trai kynrad" "Give ear, oh God Lord and master of above and below, thou who createst, thou who placest, thou who plantest, thou who causest to grow, as I have been made human, have received health through thy mercies, God, Lord and master, and so on."

There is no space in this paper, to describe the different sacrifices and offerings and ceremonies and means of divination, but it will suffice to say that God in the male attributes of Creator, Lord and Master—U 'Leithaw, and God in the female attributes of Keeper, Controller and Preserver,—Ka Blei Synshar, is the God to whom the Khasi pays his homage and performs acts of obeisance by offerings and ceremonies. Others are only means of propitiation to ward off evil influences or to propitiate evil influences and spirits who cannot have power over men except God the Keeper (Ka Blei) gives them power to punish man for his sins and acts of omission and commission (ka tyrut ka smer, ka lait ka let, bad ka sang). The Khasi ceremonies consist in "Ka kheih ka bishar," "ka on ksuid, ka on khrei", and ka "Tap rwiang ka ksan rngiew." In "Ka kheih ka bishar" man for his life and success in life offers thanks to God. In "ka on ksuid ka on khrei" man propitiates the evil spirits and influences. In "Ka tap rwiang ka ksan rngiew" man sacrifices to regain or protect his 'rngiew' person. This word "rngiew" means man's personality, that sacred halo (aura) which gives man his personality and sanctity.

Cows, goats, pigs, fowls and hen's eggs are used in ceremonies, Pigeons are also used in the "On ksuid on khrei" ceremonies. The cock has a unique and important significance in the Khasi divination, so also the divination by hen's eggs.

Divination by egg breaking is a special feature in the Khasi religious rites. It is performed on a specially made wooden board and the egg besmeared with red earth the sacrificer addresses: "Ko leng sam khun Ka Blei ko ba nang ko ba tip," Oh Leng-sam (Leng is a concentration for the word 'Pylleng' eggs), thou child of God (ka blei) thou who hast been acquainted or art aware and thou who knowest." The egg is then dashed on the board and the position of the fragments of egg shell are read as either good or evil prognostics according to certain rules by which the positions of egg fragments are interpreted.

Animistic Ideas There are in Khasi practices what are included in the present day definition of animism, but from what I have described of the Khasi idea and the Khasis is not a creation of animism. He is not a 'magnified non-natural man', he is not seen.

Social bond and Idea Of life after death *Bone keeping ceremonies.* The veneration of ancestors provides a strong social bond. The successive ceremonies performed from the moment the body has been cremated, when the bones are collected from the funeral pyre, to the time these bones are taken and interred in their last resting place of the *mawniam*, the stone cist where all the the successive ceremonies performed at varying times after death, are terminated, with the creation of memorial stones, indicate the idea in which he places himself behind the dead and the living. The ceremonies are so laid down and continued from time to time by the living as not to forget their dead. Thus in the idea of their connection with dead Khasis keep alive their connection with the living, the 'kur' (blood relations) and the 'Kha' those related by marriage not only through their own but also of their deceased relatives, that is the children of their deceased relatives, and of their duty towards them, that is to the world around them. For this the Khasis fear the Sang. Further the ceremonies are a testimony to their belief that their dead live after this life, and that life is a continuation of this life in the sense that the life beyond does not forget of its past and of its connection with life on this side of the funeral pyre. Hence the sacrificer at the food offerings addressed the dead, saying, "Hei me (naming the dead personally or collectively 'If more than one) wat buh khoh wat buh jaw," that is "Hei (thou so and so), Have no regrets, have no bitter ness, "Sneng ryngkat me u Ni, me u Kong, sneng ryngkat me u longkha me u man 'kha," Thou maternal uncle (u Ni), thou

brother (U kong) favour him (i.e. the dead) with your counsel, thou who causest to be (U long kha) thou who causest to grow (U man 'kha) give kindly counsel (meaning to the dead).

Ha ing u Blei. Lastly, I cannot say how and when the ceremonies (House of God.) are initiated, but the laborious ceremonies performed at varying times, and in successive forms in the bone keeping ceremonies indicate a culture which has withstood the batterings of time, and it is also true that in spite of these ceremonies the Khasi theistic ideas have not been bequiled by the shadowy objects, and ceremonies. To the Khasi, He is the God to whom the Khasi resigns himself in prayer and to whom he pays his obeisance, and the God to whom he hopes to go 'Ha ing u Blei' there in the house of God after leading a life of "Tip hok tip sot", a life of righteousness and truthfulness.

— David Roy

★★★

★★★

★★★

